# WHAT EVANGELICALS BELIEVE

By Samuel P. Spreng, D. D.

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# WHAT EVANGELICALS BELIEVE

...*By*...

SAMUEL P. SPRENG, D. D.

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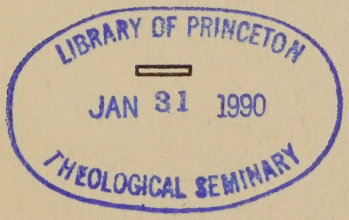


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# CONTENTS

PREFACE ..... 5
EPISCOPAL APPROVAL ..... 7
AUTHOR'S INTRODUCTION ..... 8

I. THE SOURCES OF RELIGIOUS KNOWLEDGE—HOW DO WE KNOW WHAT WE KNOW? .....11

The Basic Fact of Religion is God. But we can not know Him unless He reveal Himself. He has revealed Himself: I. In our Intuition. II. In the Physical Universe as His Creation. Science proves the truth of Scripture that "In the Beginning God created". Evolution is a hypothesis of Science. There is no conflict between the truth of Science and the truth of the Bible.

II. THE INSPIRED BOOK .....30

The Bible is the inspired Word of God to Man. It is the Book from which we derive our knowledge of Jesus Christ and the Way of Salvation. It is the text book of Religion. It is the one dependable guide in all matters of religious belief and life.

III. PERSONALITY .....43

Personality is the image of God in man. Personality is being, so endowed that it can be held morally accountable. Its chief elements are: (a) Self-consciousness, (b) Intelligence and reason, (c) Emotion, feeling, or susceptibility to Motive, (d) Conscience, (e) Free-Will, (f) Immortality.

IV. GOD, THE LIVING REALITY UNDERLYING ALL THINGS...52

The Basic Truth is that God is. 1. Atheism. 2. Agnosticism. 3. Pantheism. 4. Skepticism. 5. Rationalism. 6. Deism. Over against these we hold the doctrine of Christian Theism. 1. God is a Spirit. 2. God is a Person. 3. God is Triune—Father, Son and Holy Spirit three in one, one in three.

The Attributes of God (a) natural, (b) moral and (c) redemptive.

(a) 1. Infinity. 2. Eternity. 3. Omnipresence. 4. Omniscience. 5. Omnipotence. 6. Immutability.
(b) 1. Righteous. 2. Just. 3. Holy.
(c) 1. Love. 2. Mercy. 3. Compassion. 4. Faithfulness.

V. SIN AND ITS IMPLICATIONS .....70

Sin defined. 1. Sin is Failure. 2. Sin is Lawlessness. 3. Unrighteousness. 4. Transgression. 5. Trespassing. 6.A Debt. 7. Does Not Pay. 8. Deceitful. 9. Impurity. 10. Selfishness. 11. Slavery. 12. Depravity. 13. Going astray. Temptation. (a) The World. (b) The Flesh. (c) The

Devil. Sins of Commission and Omission. Sins of the flesh. Sins of the mind. Sins of the soul.

VI. Redemption Provided .....85

The way of salvation. 1. The Redeemer. 2. The Incarnation. 3. The Atonement. The Death of Christ. (a) The Death of the God-Man. (b) The death of an innocent Man. (c) Voluntary. (d) Death of our Representative. (e) Propitiatory. The resurrection of Christ. (a) Vindicated His Innocence. (b) Demonstrated His Deity. (c) Proclaimed The Adequacy of His Sacrifice.

VII. Redemption Applied—or Salvation as an Experience .....99

What must I do to be saved? Actual salvation is a personal experience. Conversion. The term includes: (a) Conviction for Sin. (b) Repentance. (c) Faith. (d) Pardon and Justification. (e) Regeneration or the new birth. (f) Assurance. Conversion of Children. The "Teen Age". Sanctification or Complete Deliverance from all sin in the proper sense of the word.

VIII. The Christian Church .....123

The Church Defined: The divinely organized Agency for the promulgation of the Gospel and the bringing in of the Kingdom of God. The Great Missionary Agency. The Kingdom of God. The Instrumentalities of the Church: (a) A divinely called and endowed Ministry. (b) A Consecrated Laity. (c) Ordinances and Sacraments. 1. Baptism. 2. Holy Communion. The Means Used: 1. The Home. 2. The Christian Home. 3. Religious Education. 4. The Sunday School. 5. Christian Endeavor. 6. Colleges and Seminaries. 7. Christian Benevolence. 8. Missionary Education. 9. Evangelization.

IX. The Culture of the Spiritual Life .....141

Christian Fellowship. The Church a Social Institution. The supreme institution for soul culture. The means of grace provided: 1. The church building. (a) Its architecture. (b) Its size adequate for growth. Equipment for worship, education and social life. (c) Public or community worship. (d) Prayer. (e) Bible Study. (d) Christian Stewardship. (e) Christian Service.

X. The Future .....155

1. The Ultimate Triumph of the Gospel. 2. The Christian View of Death. (a) Physical Death. (b) Spiritual Death. (c) Eternal Death. 3. The Immortality of the Soul. 4. The Resurrection of the Body. 5. The Second Coming of Christ. 6. The Judgment of the Last Day. 7. The Final State.

# PREFACE

THIS book has been prepared in harmony with the action of the General Conference of 1922 in session at Detroit, Michigan, which authorized "also a more expanded form of instruction for our young people." It is to serve as a doctrinal manual especially for the young people of the Church "who are passing through a period of struggles with doubt, to aid them in becoming established and immovable in the faith of our fathers, always abounding in the work of the Lord."*

The Joint Board of Sunday Schools and Young People's League of Christian Endeavor was "authorized to see to it that such a form of instruction be prepared and published with the approval of the Board of Bishops and the Book Committee." This Joint Board appointed a special committee of three, to collaborate with Bishop S. P. Spreng, D. D., who had been chosen and who consented to write the manuscript for this doctrinal handbook. The ten chapters that comprise this volume are the result of their labor.

It is hoped that the work will serve its purpose in guiding the young people of the Church in their religious thinking and will help to stimulate them to the highest attainments and deepest experiences in the life of faith in the midst of the peculiar perils which beset them. It is an earnest attempt to help in adjusting the tried and proven verities of the faith of the fathers to the needs of the present day.

* (General Conference Journal, 1922—page 76a)

The use of this handbook logically follows that of the *Junior Catechism of the Evangelical Church,* and *The Handbook of Religion for Evangelical Youth,* all of which are parts of a series of doctrinal handbooks for the special religious instruction of our childhood and youth in the fundamentals of our Christian faith and practice.

It is intended to be used in the home, instructional classes in the Church, Sunday School, Evangelical League of Christian Endeavor and Summer Encampments.

Throughout this volume the text of the American Standard Edition of the Revised Bible is used in the citation and quotation of proof texts.

Having been approved by the Book Committee and by the Board of Bishops, this handbook is sent forth with a prayer for the blessing of God upon it and upon all who may come to use it.

A. E. HANGEN
W. C. HALLWACHS †
E. W. PRAETORIUS
*The Committee*

† (Deceased February 16, 1927)

## EPISCOPAL APPROVAL

"What Evangelicals Believe"—a volume on Christian faith and life, is approved by the Board of Bishops of the Evangelical Church, as admirably adapted to emphasize Scriptural teaching as to the duty and blessedness of Christian living.

Although making no pretense at exhaustiveness, the treatise leaves no vital point untouched. The aim is to furnish a work—clear, intelligible, compact and sound in Biblical indoctrination; so, that the "Faith of our Fathers" may be easily and quickly apprehended by our young people.

In behalf of the Church we represent, and of the servants of the Lord Jesus in every land, of whatever Church, we recommend the ever-welcoming and ever-widening study of *What Evangelicals Believe*—as a manual of doctrine, devotion and duty in families, Catechetical Classes, Sunday Schools, Evangelical Leagues of Christian Endeavor, and in all meetings where instruction is possible, for the enlargement and edification of His Church: "To Whom be glory for ever and ever. Amen!"

Board of Bishops of the Evangelical Church

J. F. DUNLAP, *Secretary*

June 25, 1929

# INTRODUCTION

We are passing through a period of intellectual unrest. New issues are arising that bear upon the Christian faith with the result that many are being confused and troubled. However, the truth will vindicate itself. After the tempest is past, the truths of the Christian religion will remain.

It is true that we need to take account of changing view-points, interpretations and statements of Christian truth, but these do not change the truth. Mont Blanc is still Mont Blanc, no matter from which angle it is viewed.

The discussions of this book will center in four principal truths of the Christian religion: God, Man, Sin, Salvation, and their relation to each other.

Religion is the supreme interest of man. Its neglect is folly, for life at its best is impossible without it. It involves man's welfare for time and eternity. It concerns man's attitude and relation to God and his fellowmen.

Religion is not primarily to prepare man for death, but to fit him for life. It is not primarily a theory or a system of doctrine, but an experience and a program of life.

The Christian religion is a religion of reason as well as of faith; of faith as well as of reason. Faith rests upon facts; reason tests and verifies these facts. The Christian faith is not contrary to reason. Faith is the highest exercise of reason.

The Christian religion is the only religion that offers a solution of man's major problems, and pro-

vides a remedy for his otherwise incurable ills. It is therefore of the utmost importance that young people inform themselves upon the central facts of the Christian religion.

These pages have been prepared to help young people to understand these essentials of the Christian faith and particularly to help them to know what the Evangelical Church believes and the reasons for her faith. Thus "I have taken in hand to set forth in order those things which are most surely believed among us."

I wish here to make very grateful acknowledgement of the invaluable assistance rendered so cheerfully by the members of the Committee, Rev. E. W. Praetorius, D. D., Rev. W. C. Hallwachs, deceased, and Rev. A. E. Hangen, D. D.; and to Rev. E. G. Frye, D. D., Chairman of the Book Committee, in the preparation of this book.

SAMUEL P. SPRENG.

Naperville, Ill., June 12, 1929

## Chapter I.

## THE SOURCES OF RELIGIOUS KNOWLEDGE —HOW DO WE KNOW WHAT WE KNOW?

The Christian Religion is a religion of facts that can be known as definitely and positively as the facts of history and science. These facts are not vague and indefinite or visionary, but are capable of adequate proof.

The first and basic fact of religion is the fact of God. God is. Everything begins with Him. Without God there is nothing; no being, no existence, no thought, and above all no religion.

But God cannot be adequately known by human reason, unaided by Divine revelation. He is so great that the human mind can not fully grasp Him. He is infinite, we are finite; He is holy, and our sinful nature beclouds our vision. If we are to really know God He must unveil Himself.—He has made Himself known and knowable in various ways. This is the most wonderful single fact in all the realm of human knowledge. We do not really discover God except in the light of His revelation of Himself. In other words, His revelation of Himself makes further discovery on our part possible.

He makes Himself known in various ways. We take these up in their order.

### A. Intuition.

There is in every sane and normal human being the sense of a Supreme Being. Every reasonable person intuitively holds to this idea. Professor Harris, of

Yale College, calls it a "consciousness of God." This is a part of our natural endowment. The idea of God is a part of our mental and moral furnishings. It is a conviction which underlies all our thinking and knowing. It is an axiomatic truth. *God is.* This is a universal conviction, not merely a belief. And it abides.

Henry Wadsworth Longfellow, in Hiawatha tells us:

> ...."even in savage bosoms
> There are longings, yearnings, strivings,
> For the good they comprehend not,
> And the feeble hands and helpless,
> Groping blindly in the darkness,
> Touch God's right hand in that darkness,
> And are lifted up and strengthened."

It is true there are those who deny the existence of God. But such a thought is a perversion of reason. In their hearts sane men know better. Psa. 14:1. We have evidence to show that every savage and every heathen has this sense of God. There are very few if any unbelievers among the heathen.

> "Father of all, in every age
> In every clime adored,
> By saint, by savage or by sage,
> Jehovah, Jove or Lord."

There is no more striking demonstration of the fact that the mind of man holds this truth naturally than the story of Helen Keller. As is well known, this woman was deprived at once of both the sense of sight and hearing, by disease, in early infancy, before any appreciable development of her reasoning powers had taken place. She was "stone blind" and "stone deaf"

and is yet for that matter. No one, not even her own parents, could communicate with her. She was a shut-in in a very tragic sense. When she was about seven years of age she was taken to Boston and placed in charge of Miss Sullivan, who succeeded in teaching her by means of the sign language and the sense of touch. In a short time her mind responded with astonishing alacrity to the appeal of the teacher. But it was wisely felt that she could not be properly educated without being taught religious truth, and so in order that her first impressions in religion might be correct and in no sense misleading, Bishop Phillips Brooks, that big-brained, great hearted man of God, was asked to give Helen her first lesson in religion. The Bishop took the little girl upon his knee and began to tell her through the mediation of the teacher, of a Being not ourselves, whom none of us can see, who was here before we were and will be here when we are gone; who created us, gave us all good things; who clothes and feeds us and provides us with friends; who so works in upon our minds that we feel condemned when we know we are doing wrong and feel satisfied when we know we are doing right; who loves us as a father loves his child. "And now Helen," said the good Bishop, "That is God." A thrill shot through the Bishop's soul as Helen lifted her sightless eyes up to his face with a look of wonder in them and said quite simply: "Why Mr. Brooks, *I've known Him for a long time! But I did not know His name was God!*" You see, that blind, deaf girl recognized the outward fact as soon as it was presented to her, and she became aware that she had been in possession of the idea all the time, evidently

from the earliest dawn of her mind. How did Helen Keller know God before she was told of Him? There is only one answer! She knew Him as we all know Him, by intuition.

Intuition is the first source and means of our knowledge of God, which is the basic truth of religion. It underlies all other knowledge. But this is only a partial revelation. Intuition merely tells us that God is. It does not tell us clearly or fully what God is like.

**B. Nature: A Revelation of God as Creator.**

Nature is a revelation of God. Nature reveals the eternal power and wisdom of God. By the term "Nature" we mean the physical universe, including man; all things visible and invisible. The term includes the substance, forms, order, laws, forces and all phenomena of the universe. We see the universe in all its vastness which is essentially immeasurable, its infinite variety, its unlimited resources in energy, its marvelous order, and we inevitably come to the conclusion that, given such a universe, there must be an infinite, self-existent, Personal First Cause to account for it. Nothing short of the sublime declaration of the first verse in the Bible can satisfy our reason as to the origin of the existing order. We believe that God created the heavens and the earth. We believe this because the Bible declares it, and because a scientific study of the constitution of the universe yields an ever growing number of facts which prove abundantly that what the Bible says is true.

If we saw a complex machine, and were told that it had no maker, no designer, we would laugh to scorn such an implication and reject it as utterly irrational.

We examine a watch; we notice its wheels and cogs and springs, and that it is made to keep time. We instantly want to know, "who made it"? If anyone undertook to assure us that it was not made by anyone, but that it just happened, we would conclude that either the person speaking so is not rational, or that he assumes that we ourselves are not rational. But even then the idea would be more rational and tolerable than the idea that the material universe came into being without a Creator.

We go farther. We study the law and order of the universe. We let science teach us concerning the chemical components of material substances, and let the spectroscope show us that the same elements that constitute the bulk of our earth constitute all other worlds and suns which the telescope discloses; we let the ceologist read for us the history of the rock formations and strata and fossil remains and their significance; we let the astronomer tell us the measure of the stars, their distances apart, their orbits and attending planets and satellites, their velocity, their wonderful harmony and balance, their mutual influence upon each other, their exactness of motion, so that we set our clocks by the movements of the stars. Discerning all this, and much more that science proves with mathematical accuracy, we are forced to the conclusion there must be a designer of the universe, for there is manifest design and plan. We cannot think that all this just happened, without an intelligent Cause.

If we were in doubt as to the regularity, the velocity and course of the heavenly bodies, we would have absolute proof of it in the fact that such periodic oc-

currences as eclipses of the sun or moon, or a transit of Venus, or the appearance of certain comets, can be predicted centuries ahead of time to the fraction of a second, and they occur just as these mathematical prophets predicted, to the year, the month, the day, the hour, the minute. It shows that the astronomer is practically correct in his basic measurements as to the velocity of light, and the movements, distances, and orbits of the heavenly bodies. So there can be no doubt upon these and many other ascertained facts; and the only rational conclusion is that there is a personal God who is the designer of all.

Then when we consider life,—vegetable life, and animal life,—whence the idea? Whence the wisdom that designed, not only these organisms, large and small, simple and complex, and the power that produced them, but also adapted them to their environment, or vice versa, adapted and prepared environment suitable for their growth and continued existence, as well as the laws and methods of propagation, in plant and animal? How did it all come about? Only the Infinite God can account for the infinite universe.

But we must still go a step further. For manifestly at the top of the ascending scale of living beings is *man,* man with a most wonderful body, delicate in texture, beautiful in shape, marvelously adapted to its purpose, and this body the home of a mind, a soul, a personality, a being that is spiritual in essence, that is self-conscious, that thinks and knows, that feels, that has moral sense and that wills and that lives forever though the body dies. It is not only the body that is wonderful. The mind of man, the power which stands aside and

considers the universe of which it is a part, and thinks of these and other great themes, the power by which we think God's thoughts after him, is still more wonderful. In the words of John Masefield:

> "O Little self, within whose smallness lies
> All that man was and is and will become:
> Atom unseen that comprehends the skies,
> And tells the tracks by which the planets move."

The Bible says that God made man. Gen. 2:7. This is the Bible idea, the Christian idea of the origin of man and of the universe: all was created, brought into being by the will, power, wisdom and goodness of the Eternal, self-existent God, who always was, and who always will be. It is the only account of the existing universe that satisfies reason.

The value of all these considerations consists in their evidence that there is a God and that He is the originator of the universe. "For the invisible things of Him since the creation of the world, are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Rom. 1:20. Nature does not give us a full or adequate knowledge of God. It is only a partial revelation of Him. But this partial revelation is fundamental and vital. For as the Psalmist says so beautifully: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Psa. 19:1, 2.

Fundamentally and broadly speaking, scientific investigation has led some votaries of science to become so absorbed in the study of material nature and its in-

terlocking, secondary causes, that they have lost sight altogether of everything except matter, its laws, its processes and properties. It so happens that this extreme tendency has led to gross materialism, which scouts the idea of the supernatural* and rules it out of the sphere of the probable, even, as well as the possible and actual.

To some scientific investigators and specialists there is nothing but matter. They hold that "matter contains the power and potency of all things dead and living." So nothing matters except matter. As a direct corollary to this, they proceed to assert that there is no supernatural. The supernatural, which is of the very essence of religion, is ruled out of the universe by these proponents of science. But those who are wiser and more considerate do not make that assertion. For they realize that physical science deals only with matter, its properties, its laws, its forces and its processes and phenomena. Dr. Baker Brownell, in his book on "The New Universe" well says: "Beyond science, the scientist as such has no more right to deny than to affirm. He cannot rightfully judge spiritual interests and realities by scientific criteria." Whenever the scientific explorer as such ventures beyond the realm of matter and attempts to become philosopher or theologian, he is beyond his legitimate sphere.

That the position in the above paragraph is not without foundation we cite the weighty words of Sir Arthur Thompson, in that monumental work, "The

* By the term "supernatural" we mean that which exists or takes place through some agency above or superior to the known forces of nature. It is that which is outside of the range and operation of the ascertained laws of nature. It implies the miraculous. It involves the immediate exercise of Divine power for some high, moral purpose.

Outline of Science." After an exhaustive discussion of Evolution, and at the close of the chapter on "The Dawn of Mind" on page 242, Dr. Thompson uses this significant and forceful language:

> "By no jugglery of words can we get Mind out of Matter and Motion. And since we are in ourselves quite sure of our Mind, we are probably safe in saying that in the beginning was Mind. This is in acordance with Aristotle's saying that there is nothing in the end which was not also in kind present in the beginning—whatever we mean by beginning."

The universe is here. We are a part of it. That is a basic fact which we know. By the aid of modern science we know something of its extent, its constitution, its mechanism, its order. How does it come to be? Whence its orders, its laws? And what is its purpose or design? If we deny or reject the fact of an eternal, intelligent, personal God as the Author of all this, we have no answer to these questions.

**The Hypothesis of Evolution**

Modern science has proposed and developed the *theory of Evolution*, to account for the existing order. The formulation of this hypothesis is one of the most momentous events in the history of human thought. It has affected the thinking of mankind more profoundly than anything else since the promulgation of the Holy Scriptures. When it was first made popular by Charles Darwin and Herbert Spencer and their contemporaries, many good people and religious thinkers believed or feared it would endanger if not destroy altogether the Christian faith. And it cannot be denied that the acceptance of this hypothesis has shaken

and undermined the faith of some. But much of this alarm and unrest comes from certain misapprehensions concerning the meaning of Evolution.

*Evolution* means the act or process of evolving, or the state of being evolved. The word is in reality a very simple one, derived from the Latin, and is made up of two words "e" meaning out, and "volvo" meaning to roll, hence, a rolling out. The ancient Romans used it in reference to the opening or unrolling of a manuscript scroll, in order to read it.

In Biology it means the series of steps by which a germ cell becomes an adult organism. In science generally it is the theory of the derivation of all forms of life and organism from earlier forms. As such it applies and is meant to apply only to the field of organic life, plant and animal. According to Darwin it is the formation of species by means of "adaptation to environment," the "struggle for existence," "natural selection" and the "survival of the fittest."

There are two distinct and widely divergent schools of thought among advocates of the theory of Evolution. Accordingly we have these definitions:

a) *Theistic Evolution.* This is the view that Evolution is a term to describe the divine order of procedure in the creation of the universe; that God is the Creator and Designer of all things. It recognizes the fact that in the creation of the existing order one stage of development follows another—that the higher follows the lower in logical and orderly sequence, impelled and directed by a wise and beneficent personal Creator of infinite power, wisdom and goodness, and

that God was and is behind and in all the unfolding processes of creation.

b) *Mechanistic Evolution.* This is the view that "matter contains within itself all the power and potency of the unfolding order." It either ignores or denies the presence and activity of a personal, self-existent Creator, originator and designer, and makes the universe sufficient unto itself. Needless to say, we regard this view as utterly irrational and as irreconcilable with the obvious facts. It does not assign an adequate First Cause for the existing order; it gives us a Causeless universe of marvellous perfection and harmony, which is unthinkable. It is well, therefore, to examine somewhat the claims of the advocates of evolution in general, in order to clarify our own thinking and in order to remove misapprehensions, for the purpose of giving steadfastness to our faith in spiritual realities, and in order that we may maintain the Christian faith in the light of our new knowledge. Evolution has aptly been called "a master key that opens many doors." Evolution, of course, has to do with the development of organic life especially. That is its chosen field. Accordingly we have this definition: "Organic evolution means that the present is the child of the past and the parent of the future. *It is not a power or a principle;* it is a process." (Thompson). (The italicism is ours). That brings us to several points of observation.

(a) Evolution, even in the minds of its most zealous teachers, is not as yet accepted by all as a final fact, but as a fruitful, working *hypothesis.* It must be admitted that as such it has truly been the

"master-key that unlocks many doors," and has given the clew to many mysteries of nature. Let it stand therefore as a working theory or hypothesis. Led by this theory, students of nature have discovered, tested, verified and classified an enormous multitude of undoubted facts and their relations to each other; but it may still be modified by other facts.

(b) Evolution does not concern itself with ultimate origins. It goes back through the interlocking chain of secondary causes and interrelations of succeeding plant and animal forms, and deals with processes and changes, advances and reversions, but the material is the same throughout. Thompson says upon this subject very significantly:

> "When we speak the language of science we cannot say, 'In the beginning', for we do not know and cannot think of any condition of things that did not arise from something that went before. If we trace our earth and the solar system back to a nebula we reach only a relative beginning. *The nebula must be accounted for.* (Italics ours. And even before matter there may have been a pre-material world. If we say as was said long ago, 'In the beginning was Mind', we may be expressing or trying to express a great truth, but we have already gone BEYOND SCIENCE." (Capitals his).

Evolution does not create. God creates. Evolution is not a doctrine of religion or theology; it is a hpothesis of physical science. Mechanistic proponents of Evolution have done their utmost to impose materialistic ideas upon the religious beliefs of Christians. But when they have undertaken to speak upon religious themes, and even to dogmatize upon them, they have openly shown both prejudice and want of information.

We do not deny nor minimize the contribution which physical science has made to our fund of knowledge. In fact, we rejoice in it. We thank God for it. We do not deny nor doubt that following the theory of evolution as an Ariadne Clue, has vastly enlarged our knowledge of the universe. We see no reason to fear that its disclosures will in any way shake or disturb our faith in the doctrine of creation taught in the Bible. To us the universe, which we know so much better because of the patient investigations of science, is still the handiwork of God. It makes the creative wisdom and power of God all the more impressive and wonderful. It proves that the dominant energy of the universe is spiritual, not material. True science leads to God, not away from God. Science needs God. Science needs religion and religion can make good use of science. Some scientists need to get religion; it would make them better scientists. And some Christians would profit by the application of scientific principles to their thinking.

The origin, processes and designs of the universe require and postulate an infinite Intelligence. We think of evolution simply as a law or mode of Divine procedure. The story of God's creation of the universe, as outlined so simply and so majestically in Genesis, moves along orderly lines similar to those traced out now by the principle of evolution. That is, God began at the beginning, began by creating primal matter in its crude and unformed state. Gen. 1:2. Science can go no farther back than the nebula. It does not tell us how this nebulous matter came to be, how it came to develop in such an orderly and system-

atic way as to result in the stellar universe. How could all this come about except there was over it and through it a purposing, determining Being to guide it? Science does not pretend to know, as we have seen. The Bible supplies that information. Gen. 1:2.

(c) The great indictment which we bring against mechanistic evolution is that it inevitably tends to infidelity and atheism, because it attempts to dispense with God as Creator. That idea is irrational. We believe the Bible when it tells us that God created the heavens and the earth. The fact that some scientific investigators have not been able to see God at work is no proof that God is not at work. They have been blindly groping in their own darkness for the mysterious power that molded the stars, and kindled the undying fires of a million suns; that guides the weaving life-cells in the living organism and produces the infinitely varied forms of life in plant and fish and bird and insect and butterfly and quadruped with which nature teems. They either ignore or fail to recognize the mighty Spirit that thought out and created the human form Divine and breathed into it the fire of an immortal, thinking, willing soul.

It must be said in all candor that modern science has added enormously to the field and the treasures of human knowledge. By so much it has increased our conception of the greatness, wisdom, power and goodness of that Supreme Being who was here before the material universe arose, who "guides Arcturus with his suns, and binds the sweet influence of the Pleiades." Job 38:31, 32. Modern science is compelled to acknowledge the fact that the universe and

all its complex mechanism is the work of a personal, designing, planning, working God. For otherwise, how do the stars know how and where to go? How do life-cells know the pattern they are weaving? Where do they learn how to weave? And whence their power, their energy?

There are evidences in abundance that the foremost scientific authorities are turning away from the crass materialism of other days and are beginning to see that that position is untenable and fruitless. Under the influence of Darwin, Huxley, and Tyndal in England, and Lange, Weissmann and Haeckel in Germany, a great wave of scientific materialism swept over the western world and threatened for a while to engulf all faith as to spiritual realities. In that view the world and all living organisms were presented as one great mechanism. Everything was supposed to work with machine-like precision. Everything also was an atomic world. Everything was reduced to atoms. Hear now a great physicist and psychologist, Professor William McDougall of Harvard University:

> "Even in the days of Darwin and Huxley a few great physicists warned against regarding physical science as adequate to interpret human life. Today these few voices have swelled to a chorus. Einstein and Eddington repeat the warnings of Maxwell and Kelvin. The universe of hard atoms and pure mechanics disappears like the figures of the kaleidoscope. . . The atoms are gone; matter has *resolved itself into energy;* and what energy is no man can tell. The mechanist confidence of the nineteenth century is fading away. . . In general biology the mechanist neo-Darwinism is bankrupt before the problems of evolution; the origin of variations, and mutations, the increasing role of adaptations, the predominance of mind in the

> later stages of the evolutionary process, the indications of purpose striving at even the lowest levels, find its only adequate explanation in the steadfast, purposive, adaptive *striving of a resolute personality.*"

Now all that is necessary is to spell that "Resolute Personality" with capital letters and call him *God,* and you have reached the only logical conclusion.

Granting all that has been achieved under the guidance of the hypothesis of evolution, and its value as a working theory, we close by pointing out its limitations. Let us remind ourselves once more that evolution is not an originating force nor a creative power, but simply a mode of procedure, a principle of progress. As such let us grant to it all that has been actually proven and demonstrated—for only those are facts according to true science that have been verified by proper tests. But at its best the theory still has important limitations which must not be ignored and they are so vital and important that they must not be minimized as to their significance.

(a) The hypothesis of evolution does not account for the origin of matter. It does not account for the origin of life and organism, though persistent research has been applied to this subject with evident purpose if possible to solve the problem on merely natural grounds.

(b) It does not account for Man. The highest authorities of today, such as Sir Arthur Keith, President of the British Association For the Advancement of Science, admit that there are many missing links here. There is nothing in nature and life preceding the advent of man upon the scene to account for

the mind of Man. Here is consciousness, here is the power to think and know; the power to discern between motives. A mere process of blind evolution can not account for the mental and moral faculties. Matter cannot produce mind.

In a voluminous work entitled "The Brain From Ape to Man," by Frederick Tilney, M. D., Ph. D., published in 1928, we are given the results of painstaking and prolonged investigations by means of dissections of various brain cells of a great variety of the ape species from marmoset to ourang outang, and then of the Piltdown, Neanderthal, Cromagnon and other supposedly prehistoric human skulls, made with the evident determination to prove the theory of the evolution of man from the lower species, and with the manifest predilection for that theory, the author comes at last to this conclusion:

> "The human race in this sense bears *no ancestral relation* to any of the known apes, either living or extinct. . . . In the lowest known type of Man, *Pithecanthropus Erectus,* cerebral development had attained human proportions."
>
> The conclusion is based upon the following disclosures of the peculiarities of the human species: 1) the human brain; 2) the human foot; 3) the human hand; 4) the erect posture with bipedal locomotion; and 5) a terrestrial (vs. arboreal) mode of life.

(c) Evolution cannot account for sin or moral evil. It cannot account for conscience and a free will.

(d) Evolution cannot account for the person and character of Jesus Christ. The law of evolution does not apply here.

At best therefore Evolution must be regarded as

an hypothesis of physical science, and subject to possible modification. No one can assert with finality that the hypothesis as we now have it will not ultimately be vastly changed or even discarded. The last word has not yet been spoken on this moot question. It is quite possible that Science, probing still deeper into the mysteries and endless complexities of the existing order, may find a more rational and much more satisfactory solution for the mystery of the universe than the hypothesis of evolution affords. We are not committed to the theory of evolution in any case while it leaves God out of the plan. We insist it is irrational to assert that all the manifestly purposive processes and results of the past can be accounted for, or be assumed to take place, without predicating an all wise, almighty, beneficent, originating, designing, superintending, personal God. The more fully human research reveals the complexity and infinite harmony of the world order, the more insistent and necessary becomes the rational demand for the recognition of the basic truth stated so simply in the Word of God, that "in the beginning God created."

From every view-point that is rational and sane, we hold to the conclusion that the Bible account of the origin of the universe is not only true and scientifically tenable, but that it is the only reasonable position to take. That account gives the fundamental First Cause in a living, eternal, self-existent, infinite, personal God, who is all-wise, all-powerful, and all-good. Given such a Being as the Originator, the Designer and the superintending Intelligence, under whose impelling energy and direction the processes of nature have been

wrought out into the present state of existence and you have an adequate and satisfactory reason for all that is. It is infinitely more glorious and satisfying to look upon the whole stupendous universe as we know it, as God's work wrought out in an orderly fashion, and to accept as fundamentally and absolutely true the Genesis account of the origin of all things, an account which is grandly simple, and simply grand. Rom. 1 : 18.

To sum up: Nature, as it is explored, and interpreted by modern science is a revelation of God, and one of the sources from which we derive our knowledge of him. The disclosures of nature interpreted by science do not give us an adequate knowledge of God, nor does science settle for us the great issues of spiritual life. That is not its function. We do not go to science and to nature for our religion. We gain some of the fundamental facts that underlie our thinking in this way, but when we want to know about religion, we go to the more direct and properly appointed source, the Word of God.

## Chapter II.

## THE INSPIRED BOOK

We have seen in the foregoing chapter that God reveals himself, first in our intuitions, and second in his works. We come now to the distinct, direct and definite revelation of himself and of his will for the human race in a Book. "God has spoken, the eternal silence has been broken." He has approached the human race in human speech, and clothed his message in human words. Such a revelation is necessary, for we must not only know that God is, but what he is. This revelation we find in the Holy Bible, otherwise spoken of as the Holy Scriptures, or the Sacred Writings, which are a trustworthy record of this revelation.

The Bible is a collection of books or writings, a sacred library. It consists of sixty-six books, and is divided into what are known as the Old Testament and the New Testament. The word "Bible" is derived from the Greek *ta-bib' -lee-ah,* signifying *the books.* The singular of the noun is used because of the unity of the many books of which it is composed. The term Testament used for the two parts means Covenant, a sacred agreement, because it contains the covenant of redemption which God has made with man.

The Old Testament, which was the Bible of the Israelites, and is older than the Christian Era, is composed of thirty-nine books by different human authors, and was originally written in the Hebrew language. The New Testament, which is more distinctively the

Christian Scriptures, is composed of twenty-seven books, and was originally written in Greek. But the Old Testament was translated into the Greek language in the reign of the Ptolemies, in the third century before Christ. This version is called the Septuagint. Alexandria, that ancient seat of learning and of libraries, was the birthplace of the Septuagint version. In the fourth century of the Christian Era, St. Jerome translated practically the whole Bible, Old and New Testament, into the prevailing language of that time, the Latin. His version is commonly known as the "Vulgate," which means the common language of the people. For centuries this was the only version generally used, and it was the basis of most later versions.

The sixty-six books which compose our Bible constitute what is called the Canon of the Scripture. It is made up of those books of the Old and New Testaments, which are recognized as inspired and authentic, by the consensus of devout scholarship and the Councils of the Church. It is the sifted wheat of the religious literature of that period. This was determined in the early years by scholars and councils on the ground of acknowledged inspiration and the known genuineness of these books. In other words, the right of a book to be regarded as Scripture was determined by its unquestioned use in the early Church by a competent authority, such as a prophet or an apostle, or by those living nearest, in time, to the origin.

The earliest version of the Bible in the English language was made by Wyclif, A. D. 1381. Tyndale's translation of the New Testament appeared A. D. 1526. These men had great courage. They suffered for their

labor, but they laid a lasting foundation for the great versions which followed in course of time.

Our King James Version was made by a company of English Scholars in the reign of James the Ist. The king appointed a committee of fifty-four men. They began their work in 1607, and the first edition was printed in 1611. It is called the Authorized Version of the Holy Scriptures. In 1870 another important Revision was undertaken, because meanwhile many valuable ancient Manuscripts of the whole or parts of the sacred writings were found in different places in the Orient, such as the *Codex Sinaiticus,* discovered by Count Tischendorf in the Convent of St. Catharine on Mount Sinai in 1859; the Alexandrian Code, the Codex Vaticanus, and others, adding greatly to the facilities for the study of the text of the Scriptures. Prior to the discovery of these and other valuable manuscripts there were few, if any, good lexicons. Meanwhile great changes were taking place in the use of the English language, which is not surprising, since it is one of the youngest languages in the world. Two groups of scholars, one in England and one in America, worked together. They met eighty-five times, and spent 792 days of six hours each, at work together. The Revised New Testament was issued in 1881, and the Old Testament in 1885. In 1901 the American Standard Version was given to the public. Since then individual scholars both in England and America have made translations, largely with a view to modernizing the language, with varying success. Among these we may name James Moffat's of the Old and New Testament, the Weymouth Version

of the New Testament, Dr. Goodspeed's Version of the New Testament, and Mrs. Montgomery's Version.

This Bible is the Book from which we derive our knowledge of the religion of Jesus Christ. It is a most marvellous book. It contains the oldest literature in the world. It is at once the oldest and the newest book on earth. It has survived all the changes of time and history. In fact, it is the greatest maker of history of all literature. It has been tested and tried as no other book. It has been opposed and ridiculed and doubted and denied and hated. Men of genius and scholarship have sought to discredit it. It has been dissected and dismembered by modern unfriendly and destructive criticism. It has survived even that ordeal. Despite all that wicked and designing and reckless men have attempted to do, it is still the most widely read, the most widely circulated, the most frequently quoted, the most ardently loved, the most fully trusted of all books. The Bible is still from month to month and from year to year the "best seller" in the book market of America, England, and some other countries. Translated into more than eight hundred languages and dialects, the Bible is "read by more people in China than Confucius, by more people in India than the Vedas, more read in Italy than Vergil, more read in Greece than Homer." It is in every sense the most wonderful book in the world.

1. It is one book. Though composed of many books by many human authors and written in widely divergent times—there were at least fifteen hundred years between the writing of the first book and the last— yet it is characterized by a manifest unity. It is

undeniably the product of *one Mind.* There is great diversity of style and of subordinate themes, but through it all "one increasing purpose runs." From first to last there is a steady, constant unfolding of truth, a growing light. It is the record of a progressive revelation, beginning with the simplest and most fundamental truth and blossoming out at last into the glorious light of the Gospel of Jesus Christ. It has one central theme and purpose and that is Redemption. Its great focal points are God, Man, Sin, Redemption. It is the same God from Genesis to Revelation. It gives us throughout the same view of Man and Sin. And in an unfolding revelation are given to us the wondrous deeps of Redemption. That is the guiding, inspiring, dominating theme.

2. The Bible is the great and only autoritative text-book on Salvation. It is the supreme book on religion. That is its function. *It is not a text-book on science.* It is not intended to teach science. Its theme is *religion;* its purpose is the unfolding of redemption. This must be constantly kept in mind. We go to the Bible to learn about God and Man and Sin and Redemption. But there is no discrepancy or contradiction between the final conclusions of science and the teaching of the Bible properly understood and correctly interpreted. Much confusion has come from unwarranted efforts to make the Bible say and teach what it is not meant to say and teach.

3. The Bible is the Word of God to Man. In it God speaks to man through men. This is its own distinct claim. "For no prophecy ever came by the will of man; but men spake from God being moved by

the Holy Spirit." II Pet. 1:21. *This is inspiration.* To inspire is to inbreathe. Inspiration is a vital procedure of God and a vital experience of the man. By inspiration we mean just that. Inspiration is not mechanical, it is not dictation. It was not so much the language, but rather the *man* that was inspired. His mind was given the power of clean, clear thinking and understanding. His mental faculties were quickened and illuminated. His soul was brought into harmony with God, and moved by an inward conviction of the truth he uttered. He was filled with the thoughts and purpose of God. And when a man is inspired with his theme and with the purpose, he has no trouble ordinarily to express himself. It is presumed also that God chose capable, adaptable men for the purpose, men whom he could trust and use, men whose spirit responded readily to his approach, and to his guidance.

There was Divine guidance in the selection of the material. This applies especially to the historical and biographical contents of the Bible. The writers did not, could not choose. That was of necessity the function of the Divine Author. He accordingly also gave to writer or speaker that degree of inspiration which was necessary to secure the purpose of the Book as a whole. There might therefore be a difference in the degree of inspiration but not in kind. Whether they were recording historical events, or events of which they had first-hand knowledge, or were declaring great laws and principles of Divine government, or were selecting material with proper discrimination, or foretelling events still centuries and even millenniums in the future, they had in every case that degree of in-

spiration which enabled them to utter the things of God. I Cor. 2:9-16.

4. This gives us a *dependable book*. The known character of the men whose names appear as authors, whom God chose, holy men of God, God's men, devoted to him and his cause, sanctified and consecrated, whom God could trust, is a sufficient guarantee of their trustworthiness. If God could trust them, we can. The fact that this book has passed through every kind of testing and has never been found wanting, is a sufficient proof of its dependability. It should be noted, too, that the writers of the Bible were not unbalanced religious fanatics. Many of them, the most conspicuous of them, like Moses, David, and Isaiah, were poets and literary artists, while Paul was a scholar, a master logician, a philosopher. Nor did they come to their superhuman knowledge, insight and foresight, in loose and careless ways. "Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that should come unto you: searching what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow them." I Pet. 1:10, 11. See also Luke 1:1-4.

In other words, they were careful, patient, persistent students of the ways and thoughts of God. These men were deeply acquainted with God. They had great spiritual experiences in which God became a real presence to them. They were intent on knowing God. Such men could not be deceived, neither could they deceive. They were intellectually sane, morally

sincere, honest, and spiritually alert. And their ears and hearts were open to the voice of the Eternal speaking through them.

5. Another point to be noted is that the Bible is absolutely candid in its history of men. Human biographies are usually written by some special friend and admirer. Johnson had his Boswell, Lincoln his John Hay, Woodrow Wilson his Ray Stannard Baker. The result is partial character delineations which bring out the better side, but minimize, or even ignore altogether the faults and weaknesses and sins of their heroes. The hero worshiper is not capable of discriminating judgment; he is blind to the faults of his hero while the virtues are exaggerated and over-emphasized. But in the Biblical biographies, the truth is told with merciless exactness. The sins and faults of even the best men, the most admired, are exposed with a calm, cold impartiality that is unique in literature. Even the best men are not perfect. Noah was just and godly in the midst of general corruption and was chosen to save the race by means of the ark during the flood. But when Noah got drunk the fact is simply told. Abraham was called the friend of God, and the father of the believing, but when he lied about his wife, and did it twice, the Bible tells us all about it. David was a "man after God's own heart," but when he committed adultery and murder, we are told with utmost frankness. When Peter denied his Lord, the story is told with all the pathetic details of the occurrence. When the apostles Peter and Paul had a dispute about circumcision and Barnabas and Paul sharply disagreed about John Mark, the sacred record tells us so. In

short, the Bible is always absolutely candid. It is indestructible because it is true and honest. Mark 13:31. Psa. 119:89. You can grind the universe to powder upon these sayings of Jehovah, and they will still be unharmed. This is proof that it is indeed the Word of God. No one ever went astray accepting as true the teaching of this book. But he who refuses to accept it and to act upon it is sure to go astray. Psa. 119:105. Psa. 119:11.

6. The Bible is infallible as a guide in matters of religion and salvation. It is the final authority upon all questions of duty toward God and our fellow men. Isa. 8:20. It is thus that the Bible meets our supreme need. We need above all things an infallible authority and guide in matters of religion. We dare not be mistaken here, for error here is fatal to our peace and safety. We must know what to do to be saved, and the Bible is the Book that tells us. In much of our physical life we are dependent upon nature and the disclosures of science regarding it. We must know the laws of nature in order to obey them, for in many instances ignorance or error may lead to disastrous consequences, even to death itself. But it is infinitely more essential to know the truth concerning salvation, for it involves our weal or woe for time and eternity. For death, which is the wages of sin, is eternal. Certainty is essential here, and we have it clearly stated in this great book. People have looked for this certainty in other sources than the Bible—but who that is really intelligent would consent to substitute them for the Bible? This book holds the truth and reveals the only sure foundation for our

religious faith and convictions. See I Cor. 3:11. There is no substitute. This infallible book is our sheet-anchor. Hold it fast, cherish its precepts, believe its promises, obey its laws, and you will be safe.

No other book, no other literature, has so profoundly influenced human thinking as has this amazing volume. It is world wide in its influence. Its power runs like a living stream through all the ages. It exalts and ennobles every people that bows to its mandates. Poetry, literature, art, philosophy, have been shot through with Bible ideals and the spirit of the Scriptures. The best of everything in human achievement and cultural production is derived from and molded and inspired by the teachings of this book. Even government and legislation derive their ideals of justice and right from this old book. It is the supreme book for the age, as it is of the ages.

All that is worth while, all that is ennobling and good and true in this marvellous age in which we live is traceable to the influence of the Bible. Our modern civilization, in so far as it is pure and good, is the result of conforming life and conduct and spirit to the precepts of the Bible, particularly the New Testament, and the teaching and ideals of Jesus. The fundamental impulse to progress is derived from this Book. It is only where the Bible is known and its light followed that nations progress. The nations that have been beyond the Bible's influence have been stagnant, unprogressive. Japan never awoke from the sleep of the ages until she was touched by the influence of the Bible. India lay dormant and dead till the introduction of the Bible stirred her lethargy into action. China

was utterly stagnant and torpid until the Bible was introduced. Things are still and slowly in the making in these and other countries, but what has been done to change matters for the better in the life and thinking of these great peoples is easily traceable to the introduction of the Word of God. The nations that are most fully under the influence of the Bible are the most progressive.

Culture is due to the Bible. The diffusion of general knowledge and the education of the masses are due to its influence. Science is due to the Bible. Science flourishes only where the Bible has come. The stir of intellect, and the urge for progress and achievement, the effort to conquer nature, and wrest from her rock-ribbed vaults the secrets of her being, are directly traceable to the influence of this Book. The Bible is the foster mother of science and learning, and is the inspiration of all the upward and forward trend of humanity in all those lands where it has been given a chance. It has been translated and is being printed and circulated now by the American Bible Society alone in about eight hundred languages and dialects, and missionary scholars are daily at work to give this Book to tribes and countries that are as yet without it. And only when it has become universally known, accepted and read, can there be any hope of making civilization, culture and the arts and sciences universal. And only as national governments frame their laws in accordance with the ethical standards and spiritual teachings of the Bible will government become truly just and society truly Christian. Not until the principles of human relationship taught by Jesus and found only in

the New Testament are accepted and put into practice, can there be any hope of lasting and true international peace, and the outlawry of war. Never can that golden age come of which prophets foretold and sages wrote and poets dreamed, when men shall learn war no more and turn their swords into plowshares and their spears into pruning hooks, until the Word of God is accepted by governments and statesmen, by monarchies and democracies and put into practice the world over.

**The Bible and Science**

All truth is one. It cannot be contradictory. It cannot destroy itself. The truth of the Bible and the truth verified by science must agree. But each has its own sphere. The Bible deals with the spiritual and the supernatural, science concerns itself with matter. True religion is scientific, true science is reverent and religious, not profane and skeptical.

They can and do supplement each other. Science can only profit by the facts of the Bible. The Bible student can only gain by acknowledging the truth, the final truth which science has disclosed and verified. Let each be recognized in its own sphere. The Bible is complete as a revelation of God for the purpose of redemption and salvation. Science will never be complete. There are still infinite unexplored remainders. Science is still in its infancy. It does not know everything. Physical science knows but little as compared with what is still to be known. It throws no light upon the ultimate problems of life. It knows nothing of the soul. It knows nothing of spiritual realities. That is the function of the Bible, of religion, of the

theologian. Science should be modest. True scientists are modest, cautious, conservative. It is the pseudo-scientist that is dogmatic, bigoted, narrow. The same is true of Biblical scholars and theologians. The Bible covers the whole ground of religious realities, a realm to which physical science has contributed little or nothing.

## Chapter III.

## PERSONALITY

All interest in Creation and in Redemption centers in Man. He is the chief end of all God's thought and purpose. He is the reason for all that God does in providence and grace. He is the final expression of God's wisdom, goodness and power. Without him creation itself would have no meaning, no purpose. It is man that is given the power to interpret, to enjoy nature. Without him nature would be mute. In him nature, flowing from the plastic hand of the Creator, turns back, completes the circle and again touches God from whence it came. Man is a twofold being, who with his feet touches sod and in his spirit touches God.

"How poor, how rich, how abject, how august,
How complicate, how wonderful is Man!
How passing wonder He who made him such!
Who centered in our make such strange extremes!
From different natures marvellously mixed,
Connection exquisite of distant worlds!
Distinguished link in Being's endless chain,
Midway 'twixt nothing and the Deity!
A beam ethereal, sullied and absorpt!
Though sullied and dishonored, still Divine!
Dim miniature of greatness absolute!
An heir of glory! Frail child of dust!
A worm! a god!—I tremble at myself,
And in myself am lost! At home a stranger,
Thought wanders up and down, surprised, aghast!
And wondering at her own. How reason reels!
Oh! What a miracle to man is Man!
Triumphantly distressed! What joy! what dread!
Alternately transported and alarmed!
What can preserve or what destroy?

An angel's arm can't snatch me from the grave;
Legions of angels can't confine me there!"
—*Edward Young's Night Thoughts.*

Said Sir Philip Sydney: "It is the mind that makes the man and our vigor is in our immortal soul." Herbert says: "Man is one world, and hath another to attend him." Novalis says: "There is but one temple in the universe, and that is the body of man." And the "golden mouthed" Chrysostom says: "The true Shekinah is man."

Man is a spirit inhabiting a body. His highest dignity and greatest glory is in the fact that he is a personal being.

Personal being is the greatest thing in existence. It is the supreme force. The origin of all force is found here. For personal being involves initiative. It is the first and the last element in the scale of being. Creation begins and ends with personality.

God is a person. So he discloses himself in the Scriptures. It is important, indeed essential to all right thinking, to begin with God as a personal being. Above all things, this truth, this conception of God gives us the key to the nature of man. This comprises all that is included in the Scripture statement that Man is made in the image of God. Man is therefore like God in the fact that he is a personal being.

But what constitutes a person? *A person is a being, so endowed that he can be held morally responsible.* A person is a spirit, a spirit is a person.

A personal being is one who is:

(a) *Self-conscious.* This is the faculty by which

I know that I am, and that I am I. It is the recognition of the difference between myself and things about me. A person knows that he thinks, and that it is he that thinks. In a similar way he is aware of other activities of mind and body. It is that which uses the first personal pronoun, singular number. It is that which says, "I". See how this makes us like God. When Moses had his vision of Jehovah at the burning bush in the wilderness, he asked the solemn question, "When I come to the children of Israel, and shall say unto them, 'The God of your fathers hath sent me unto you,' and they shall say unto me, 'What is his name'?, what shall I say unto them? And God said unto Moses, 'I AM THAT I AM—Thou shalt say, I AM hath sent me'." Ex. 3:13, 14. Thus when God would make himself known to Israel, his chosen people, he went to the very essence of being and could only speak of himself as I AM, Jehovah, the existing one. It is a man's prerogative to use the same form of speech. This element is peculiar to man among living creatures. It is the fundamental quality of a personal being. Every other spiritual activity rises out of this element. To be self-conscious is to be aware of myself.

A personal being is one who has:

(b) *Intelligence and Reason.* This is the power to think, to learn, to reason and to know. Here, too, Man is like God. Only there is no limit to God's knowledge. He knows intuitively. But he plans, designs, arranges, projects, as an intelligent, knowing Being does. Man's mental powers are limited. Man is finite, God is infinite. We must learn by observa-

tion, by the use of our senses, by experience. We begin with practically a blank intellect. We have at the beginning of life the rudiments of intelligence. Only slowly, gradually, almost painfully, we climb the heights of knowledge. We must have text-books, teachers, schools. But what a God-like faculty this is! We are rational beings in a rational, orderly universe. The world in which we live and of which we are a part, is the scaffolding on which we climb to vision and knowledge. We may well say as we study books, we are thinking the thoughts of great minds after them, and as the great astronomer said as his eye swept the heavens through the telescope, "I think the thoughts of God after Him." So we all, studying the works of God in nature about us, are thinking God's thoughts. For as we study nature, its laws and methods and forces, these are the thoughts which God put into matter. We gather facts, and group them guided by certain similarities and differences, and in this way we arrange the facts which we have observed into classes. That is the method of science. It is the classification, the systematic arrangement of facts which have been carefully ascertained and verified. Then, by a process of reasoning and inference and deduction, we arrive at general truths. And thus we build up a body of knowledge. This, too, is a God-like power, and it is one of the proofs that Man is not machine made, nor the product of mechanistic evolution, but that he has been created by an intelligent, thinking, knowing Being. As our great scientists have said, there is Mind in the end of the universe, there must therefore be Mind at the beginning. In

other words, the Mind of Man proves the Mind of God.

(c) *Emotion, Feeling, or Susceptibility to Motive.* This is another quality of personal being, the capacity for pain and pleasure, suffering and enjoyment. The soul of man is capable of the most opposite extremes of feeling. It is like the sea and its moods. Now calm, placid, composed, quiet; now stirred and shaken as by a tempest. We are stung by some sudden wrong that is done us, or humiliated by some scornful look or word, or moved to bitterness and resentment by opposition, or cruel insinuation; now despondent because of disappointment; now plunged into grief by some great loss; now lifted to the heights of ecstasy by success or victory, or some real blessing. But this power to feel pain is the basis upon which moral appeal can be made to us. If we could not suffer pain or enjoy pleasure, penalties and rewards could have no meaning for us. We could and would be utterly indifferent to pain and pleasure, in fact there would be no pain or pleasure. And religious experience and moral character would be impossible. In this we, too, carry within us an element of the Divine Being. God, too, can suffer and rejoice, be angry and be pleased. Emotion is essential in religious experience. There is no experience without emotion. Matthew Arnold defined religion as "morality touched by emotion."

(d) *Conscience.* There is within each one of us a sense of right and wrong. In this, too, we are in the image of God. God is above all else a moral Being. His righteousness and holiness is the standard of all justice and right. We are created in his image in that

we possess by nature an inherent sense of right and wrong as to our own motives. We know instinctively whether we mean to be right or whether we mean to be wrong. That is, our judgment as to our intentions is infallible. We may not know what is right and what is wrong in outward act and fact and conduct. That is a matter of education. We must be taught. But within the sphere of motive and intention we are absolutely sure. Conscience is the moral law within, written by the finger of God upon our hearts. It is the voice of the Eternal in the deep chambers and sanctuary of the soul. It is an incarnate Sinai. It is the needle of the compass of life that feels the pull of the North Star of eternal Right. This, too, is an essential factor of personal being and a basis of moral responsibility. We are conscious of our moral trend as infallibly as we are conscious of ourselves. As Paul states it, Rom. 2:15: "They (the Gentiles) show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

(e) *Free-will.* This is the supreme requisite of personal being. Man is a free moral agent. That is, he can choose, he does choose, he must choose as between right and wrong, between sin and holiness, between evil and good. This is what makes him a responsible being. This question of a free will has been a matter of much discussion and difference of opinion, first in theological circles and now latterly in scientific circles. The old dispute between Calvinism and Arminianism hinged upon this point, John Calvin contending that man's salvation—the salvation of the individual—is a

matter of Divine predestination and foreordination and election, a doctrine which precluded the idea of a free and self-determining will. The teaching of Arminius combated this idea and insisted upon personal responsibility, based upon our individual power to choose in matters of our relation to and attitude toward God and right. We Evangelicals are followers of Arminius. We believe that God's grace has preserved within us this power of moral choice. We believe that this is the teaching of the Word of God, and in accordance with the facts. We believe in the freedom of the will in relation to our religious attitude.

In these latter days certain biologists, sociologists and criminologists have come to teach that a man's ethical trend and preferences are determined by certain convolutions of the brain and the skull, by nerve ganglia, by physical traits of heredity, of habit, and environment. They insist or at least suggest that a man who is a criminal is one by necessity, that he moves with the precision of mechanism. If that were so then all our systems of civil and criminal jurisprudence would be a travesty upon justice. Then all our prisons and penalties and guillotines and gallows and electric chairs are out of place. Then it is wrong to punish men for theft and banditry and murder. Then every man is in a degree a "moron," and should be restrained merely and kept from doing harm. This is liberalism gone mad. We have built up modern society and law upon the assumption that unless men are insane they are responsible for their acts.

Undoubtedly heredity and environment, education

and training, have a positive bearing upon personal character and trend, but not to such an extent as to deprive the individual of his freedom of choice and power of self-determination, and thus to relieve him of personal responsibility to society and to God.

It is true, we are limited in our power to carry out our purposes, and in realizing our ideals.

1. We are influenced by heredity. We are in large part the result of what our near and more or less remote ancestors were. When a great French pedagogue was asked how early should the training of a child begin, his answer was: "About a hundred years before it is born." There is much truth in this. The sins of the fathers are visited upon their children, not only in the sense that children suffer for the sins of their fathers, but the sinful tendencies of the parents are often transmitted to their offspring. There is abundant proof of this and we have no disposition to deny it. But this influence of heredity is not so absolute that it relieves the son or the daughter of responsibility for his or her own acts.

2. So it is also true that we are in some measure the creatures of environment. We are largely influenced in our moral and social trend by our social environment which is especially determinative in our youth. The home in which we are born and reared, the church, the school, the social class, the state, the political atmosphere, all these have a share in making us what we are. There is no denying that. We are not responsible for the environment in which we are born. We are not automatons. We are still free. We still can choose, we do choose our prevailing moral

trend. It is cowardly and despicable to put the entire blame of our wrong doing upon our parents and upon our surroundings. Despite all, we still can rise from the low "level of our dead selves" to the higher altitudes of freedom and power and virtue.

Freedom of choice is an inviolable part of my manhood. If I have not that I am not a man. If I have not that I am not a creature in the image of God. If I have not that I am not salvable.

It is an appalling thing to contemplate that within the sphere, the narrow circle, of our moral determination for eternity, within the circle of our choice between right and wrong, between good and evil, and as to our relation and attitude toward God, we are absolutely master of our destiny. We determine what we will be, and we will be what we determine to be. We determine where we will spend eternity, and we will spend eternity where we choose to spend it. A mortal man can say *no* to God. That is the appalling thing. We hold our destiny in our own hand.

These are the great factors of a personal being. It is this that makes man great. It is the possession of these faculties and powers that makes him the center of all interest in three worlds, that makes him the object of redeeming love and passion, and that moved God to send his Son into the world to die that men might live. It is this that crowns man with superearthly dignity, and makes him the one being on this earth and in the universe that outlives the stars and outshines the sun.

## Chapter IV.

## GOD: THE LIVING REALITY UNDERLYING ALL THINGS

God is. That is settled. We not only believe it, we know it. It is a conviction. It is a necessary truth. Our own consciousness accepts it; our reason justifies it. Science witnesses to the fact, and the Bible confirms it. We do not understand all about it. The idea is that of an infinite God, and the infinite is incomprehensible to our finite minds. But the fact that it is incomprehensible is no argument against its reality.

Various anti-theistic theories have been held and still are held by groups of men who have not accepted the truth taught in the Bible. These we will first consider and explain briefly.

1. *Atheism.* This is the teaching that there is no God. It is a view that has never been held by any large or important number of people. There never will be many who hold this view. It is not reasonable. The Psalmist well says, "The fool hath said in his heart there is no God." Psa. 14:1; 53:1. This word "fool" is the English equivalent of the Hebrew *nabal,* meaning stupid, wicked, impious. It is all of these. Prof. A. R. Millikan says: "I have never known a thinking man who did not believe in God." The theory of the Atheist takes away the true and living God and leaves us nothing in his place. Without God there is no law, no right nor wrong, no conscience, no responsibility, no sin, no duty, no aim, no object in life. Without God there is nothing to live for, no future.

To be without God is to be without hope in the world. Eph. 2:12. It is a theory which gives us no comfort, no security, no assurance of anything, and no hope for the future. It must therefore be utterly rejected.

2. *Agnosticism.* This is the denial of certainty. The agnostic neither affirms nor denies. He says he does not, cannot know. This is to deny the validity of one's own inner conviction, and the testimony and teaching of the Bible, as well as all other evidence. The only thing the agnostic knows is that he knows nothing. The only thing he is certain about is that he is certain of nothing. It is the philosophy of uncertainty. He holds this view in face of all the overwhelming evidence we have of the reality of God. He walks in the darkness of his own making. He shuts his eyes to all the light there is. This, too, is a hopelessly impossible view.

3. *Pantheism.* This is the philosophy of Spinoza. It is the denial of the eternal, independent, self-existent God. It identifies him, instead, with nature. According to this theory God is not *in* nature but is identified with nature. This is not the deification of matter, for God is matter, and matter is God. Hence there is no God in the real sense, according to this theory. Upon the whole this also is a theory of negation quite as much as Atheism itself. It is in effect the same thing. It is an attempt to endow matter with the potencies which we ascribe to a personal God. It is therefore manifestly illogical and cannot be true. It eliminates the personal God. The theory is a failure. Reasoning men have finally been compelled to recognize the necessity for and the fact of a First

Great Cause, which can be found only in a personal God.

4. *Skepticism.* The meaning of this word is doubt. The skeptic does not deny; he does not affirm; he simply doubts. He does not believe. Skepticism is the doctrine that no facts can be known with a certainty. It questions the validity of all evidence. To it nothing is proven. Nothing can be proven. It is the doctrine that nothing can be known except through the senses, or by sense perception. As a matter of fact, therefore, it denies the reality of spiritual things.

5. *Rationalism.* This is the glorification of reason, the repudiation of faith and the denial of revelation. It holds that what we call reason is the only source and organ of religious truth. It denies the inspiration of the Bible, as a revelation, and everything supernatural. It admits the existence of God, but denies that he can or does communicate with man by any special revelation or by any supernatural means. It makes our reasoning faculties adequate for all purposes. It recognizes the value of Christianity, but denies its divine origin and supernatural character. The Christian religion is held to be the result of natural selection, the survival of the fittest. It is held to be the product of Evolution.

But as a matter of fact the idea of a revealed religion does not preclude the exercise of reason. Revelation is in some measure addressed to reason. *Christianity is not an irrational system.* It is not contrary to reason. On the contrary it constitutes the highest challenge to man's reason, and by its infinite reaches affords the most extensive field for research. The

fact that the Christian religion is based upon the supernatural does not make it an unreasonable system. Religion is essentially supernatural, and the whole modern assault upon our religion is aimed at this element of supernaturalism. This is the crux of the whole matter. If we give up our belief in the supernatural, we surrender the Gibraltar of our faith. Everything essential to Christianity is supernatural. We have a supernaturally produced Bible. Jesus, the Son of God, is supernatural in person, in character, in teaching, in influence. The new birth, the forgiveness of sins, the hope of eternal life, the soul's triumph over moral evil, all this and much more is supernatural.

6. *Deism.* This is the doctrine that God is, but that he is not in the world. He made the universe and then withdrew himself from it, leaving it to its own fate as a mere mechanism. It is the doctrine of what Dr. Lyman Abbott called the "absentee God." This theory has no support in the Scripture whatever. No one who believes the Bible can accept Deism. For if Deism be true, there is no redemption, no such thing as answered prayer, no providential guidance or supervision. We are helpless in the grip of uncontrolled and uncontrollable forces and must miserably perish in the grinding wheels of a soul-less, heartless universe.

So Atheism fails, Agnosticism does not satisfy the mind, though an Agnostic may be honest, Pantheism must be rejected as illogical and because it does not square with the known facts; Skepticism fails, because it leaves us in the mists of uncertainty, instead of giving us settled convictions; Rationalism fails because it denies the essential elements in religion; Deism

fails because it gives us a cruel, heartless universe of matter.

**Christian Theism**

We come now to a study of God as he is revealed to us in the Bible. We know what God is. We want to know what God is like. Attempts to define him are all more or less unsatisfactory and inadequate. The late Dr. S. J. Gamertsfelder well says: "A full and comprehensive definition of God cannot be given. No man can fathom the infinite depths of the Deity, consequently no one can give an exhaustive statement of all that God is." (Systematic Theology, P. 132).

Our Church gives us this statement:

"There is but one true and living God, an Eternal Being, a Spirit without body, indivisible, of infinite power, wisdom and goodness; the Creator of all things, visible and invisible." (Art. of Faith No. 1).

This sets forth the Christian idea of God. It is derived from the plain teaching and declarations of the Word of God, and is expressed in the historic creeds of Christendom. Many similar statements have been made. Dr. Martin Luther says: "God is an infinite and spiritual essence." Hegel the Philosopher says: "God is an absolute Spirit." Knapp says: "God is the most perfect Being, and is the cause of all things." But none of these, and many others that might be quoted, is a complete and adequate statement. God transcends all our mortal powers of comprehension or expression. This is involved in any just conception of him. It is well that it is so. If he were a being whom we with our finite minds could

fully comprehend and understand he would be no more than ourselves. A God who is not beyond the powers of human comprehension could not be God at all. We could not worship such an one. The soul must have a transcendent Deity to worship. And this is just what the Bible presents God to be.

1. God is a Spirit. This is the declaration of Jesus: "God is a Spirit, and they that worship him must worship in spirit and truth." John 4:24. To say that God is a Spirit is to say that he is essential being. He cannot be discerned by the physical senses. In Isaiah, God utterly refused to be worshiped as a graven image. He forbade the making of any image for the purpose of worship. This is the second commandment. Ex. 20:4-6. By saying God is Spirit, we mean that he is a spiritual essence, a Being without bodily parts.

2. God is a Person. This is involved in the fact that he is spirit. For a spirit is a person. We recognize him as a personal being, as possessing all the faculties of a person as we have outlined in a previous chapter. God is not merely a substance, or an influence or a power. He is a self-conscious Spirit, originating all existence and directing all change and all life.

3. Being a Spirit, he is the living God. A Spirit is a living being. A spirit cannot die. There is no such thing as death in the realm of spirit. Hence God is of necessity the living God. He is alive forever. This holds good of man as well. Being essentially a spiritual entity man is immortal and can not die in the sense of becoming extinct or ceasing to be.

4. God is triune. God subsists in a trinity of persons in one being. Referring again to the first artice of our Evangelical Creed, we read: "And in this Godhead there is a trinity, of one substance and power, and co-eternal: namely, the Father, the Son and the Holy Ghost." Here again we come to a mystery of the Divine Being. The doctrine of the Trinity is exclusively a doctrine of Biblical revelation. We have no other source of information and understanding than the Bible. And the Bible nowhere explains or analyzes the statement. It simply affirms it. But this is inevitable. God is so far beyond our capacity to comprehend that we simply accept the truth that he exists in a *triune state.* It requires the idea of the Three in One to fully express the fact.

This gives us the Fatherhood of God, the Originator, and the Son who is the "effulgence of His glory and the very image of his substance." Heb. 1:3, and the Holy Spirit, who proceeds from the Father and the Son in all the fulness of the Deity, as the inner essence of the Divine Being. The Father is the first person in the Godhead, possessing all the attributes of God in union with the Son and Holy Spirit. The Son is the second person in the Godhead, possessing all the fulness of the attributes of God in union with the Father and the Holy Spirit. The Holy Spirit is the third person in the Godhead, possessing all the fulness of the attributes of God in union with the Father and the Son. And these three are one God, indivisible, inseparable, bound together in a unity of consciousness, intelligence and will, and rooted in the eternal, unchanging love which is the life of God.

[It should be explained here that the term "Holy Ghost," used in the credal formula is the old English word used in the Authorized or King James Version of the Scriptures, in accordance with English usage at that time. This has been changed in the Revised Version and in the American Standard Version, to "Holy Spirit," in accordance with the changed usage of the English language today. Originally, and until a century or so ago, the word "ghost" meant spirit, while "spirit" meant a wraith, an apparition, a disembodied soul. Now the exact opposite is the case. Now "ghost" means wraith or apparition, while "spirit" means a spiritual entity.]

5. God, being a spiritual person, is intelligent and capable of self-expression. He has mind and can think. Therefore also he can communicate himself, can make himself known, can reveal and utter his thought and purpose. With this in view he created man in his own image, and endowed him with reason and with power of speech, with the faculty of expressing in symbol and speech what is in him, and therefore capable of comprehending the speech of another. Accordingly the Bible is very properly called the "Word of God." We are told in the prologue of St. John's Gospel, "the Word was made flesh," which is God's supreme self-expression.

All this is involved in what we call Christian Theism. This is the Bible teaching that God is not only the Creator of all things, but that he is eternally and vitally concerned for and interested in His creatures. He is not only above the universe but also in it. He is not only transcendant, but also immanent. We come now to the study of

**The Attributes of God.**

By the term "attributes," which is used in Theology, we mean the essential qualities and characteristics of God. We group these under three heads, viz:—

(a) Natural attributes, or the qualities of his nature.
(b) Moral attributes, or the character of God.
(c) Redemptional attributes, or those qualities which are particularly active in the redemption of man.

(a) The attributes of his nature, those that are essential to his Divine Being.

1. *God is infinite.* By this we mean that he has no limitations or imperfections or defects. This attribute applies to all his perfections. God is complete, perfect, without fault or flaw. Infinity is the absence of all limitations, the sum of all that is without measure. All creatures are finite; man is finite, having bounds and limitations as to his capacities and powers. God is boundless in everything. We must keep this constantly in mind as we study the attributes of God. Infinity applies to everything concerning him. This infinity is not relative but absolute.

2. *God is eternal.* He is without beginning and without end as to time and duration. He always was, he always will be. He never was young, he never will be old. He was not created, he was not evolved. He is self-existent and independent. Gen. 21:33. Psa. 93:2; Isa. 63;16; Jer. 10:10; Hab. 1:12. In Moffat's Version he is called "the Eternal." That is his name. If it be objected that we cannot understand or comprehend this idea, we reply it is just as easy to believe in the everlastingness of Jehovah as to believe in

the eternity of matter. But we know that matter did not and could not create itself, for matter moves and changes only as it is acted upon. But here is a living, infinite Intelligence, a self-volitionating God, who in the very nature of things could not be created, because the Creator must, of necessity, be greater than that which is created, and there could be no Being greater than the Infinite God. He is by the very terms of his nature the Ultimate Being.

3. *God is everywhere,* present all the time. He fills all space; wherever there is room for anything there God is. Since he is without a body or physical parts, the whole of his presence fills all space. The 139th Psalm is an impressive acknowledgement and description of this truth. This helps wonderfully to understand the fact now taught by the best scientific authorities, that all the processes of nature, from star dust to archangel, that all the slowly evolving universe of solar systems, is the work of the omnipresent God, "who upholdeth all things by the word of his power," Heb. 1:3, and in whom all things consist, Col. 1:17, and that all the biological processes in plant and animal life are guided and impelled by his ever present energy. God is in every atom of matter. He is the energy that operates in atomic changes. Recognizing this we begin to realize how the beauty of the lily and the rose bears the autograph of the omnipresent God. This attribute is called Omnipresence.

4. *God is all-wise.* Being infinite in all his powers, and everywhere present, God knows all things. In him is no darkness at all. 1 John 1:5. He is in-

formed on everything. Nothing is hid from him. Psa. 139: 3, 6, 11. God does not need to learn. He knows. All the universe is an open book to him. He is always right there when it happens. He knows everything in time and eternity. He knows all the measureless past, all the turbulent present, all the mysterious future. To him there are no contingencies. This attribute is called Omniscience, meaning all-knowing.

5. *God is Almighty.* He is the All-Powerful. He can at any time do anything that ought to be done, just as he knows infallibly what should be done. His wisdom directs his power. This adjective Almighty is used concerning him no less than fifty-six times in the Old and New Testaments. Sometimes it is used as a noun. The Old Testament saints and prophets often speak of him as the Almighty. In Gen. 17: 1, to cite but one passage, Jehovah calls himself "God Almighty"; "I am God Almighty" he says to Abram. Turning to the Hebrew original we find it is *El-Shaddai,* literally "the All-Sufficient One." It is not said that he does everything that he has the energy or ability to do, but he does whatever ought to be done,—that is, whatever his love or good will prompts and his wisdom directs to be done. It is absolute power in the hands of perfect goodness and infinite wisdom. This attribute is called Omnipotence.

6. *God is unchangeable,* that is, in his moral purpose and course. This grows naturally out of his infinite perfections. All change must be either for better or for worse. But God being infinitely perfect, can not change for the lesser good, for it is his nature

to seek always the highest good, and nothing less, and since he seeks and achieves always the highest good, he cannot change for anything better. Psa. 102:27; Mal. 3:6; Jas. 1:17. In Hebrews 13:8 this attribute is applied to our Lord and Saviour: "Jesus Christ is the same, yesterday and today, yea and forever." God can be relied upon. He makes no mistakes. He never needs to correct anything he has done, or rearrange his plan or alter his course. He is always the same. This attribute is called Immutability.

(b) *His Moral Attributes,* those that pertain to his moral character and nature.

1. *God is Righteous.* By this we mean the eternal, unchangeable rightness of God. It has to do with relationship. It determines God's relation to his creatures, especially man. It is the outgoing of that innate integrity which is the result of all the moral qualities of God. It is the holiness of God in its manward aspect. It is the standard of all moral justice. Psa. 48:10. Ezra 9:15. Psa. 97:2. Psa. 111:3. Psa. 119:137. Rom. 1:17. This is the foundation of the moral government of God. It is the standard of all his acts, the plummet line of all his judgments. This, too, is the ground of redemption. Jesus died on the Cross to declare and exhibit and demonstrate the righteousness of God. Rom. 3:25, 26.

2. *God is Just.* He is absolutely fair and impartial in dealing with us. He will do no wrong, no injustice. His disposition and attitude is one of absolute fairness. In judging between men, he will judge a righteous judgment, because as we have seen, he knows all things, the secret motives, the deed done

in secret where no human eye can see. He knows. His eye is ever upon us. Not that he acts like a detective who is bound to find one guilty, but he cannot be deceived. He knows when the innocent is accused or under suspicion. Hence we may rest perfectly sure that we will receive absolute justice either here or hereafter. For he will be our judge, he who knows, and who will not do wrong. He has all the evidence. He is just in everything he does and is. He is just even when he forgives sin and saves the sinner. I John 1:9. He is just when he chastises and afflicts, for he does it for our good. He knows better than we do what is finally best for us. There is comfort and assurance in the thought. The justice of God is the bulwark of our security. We are safe, not in wrong doing, but in virtue and fidelity, because God is just and right.

3. *God is Holy.* The holiness of God is the sum of all his perfections. It is that innate, inherent purity of motive and purpose and utterance which shines out as the sum of his love, his righteousness and justice. The Scriptures are full of this thought of the holiness of God. Ex. 15:11; Lev. 11:44; I Pet. 1:15; Psa. 18:30; Psa. 111:9; Isa. 6:3; Jno. 17:11. The holiness of God is the ground and standard of all holiness. He is holy and therefore requires holiness of us. I Pet. 1:16. Holiness of heart and life is harmony with God. Therefore Jesus says, Matt. 5:8, "Blessed are the pure in heart for they shall see God." As applied to man it is purity from moral defilement, consecration, and separation unto God. As applied to God, which is our subject here, it means simply that

absolute moral rectitude and loyalty which makes him the opposite of sin in any form or degree. God is holy in all his activities and relations as well as in all his impulses and motives. He is holy in his love, holy in his righteousness, holy in his justice, holy in all his redemptional attributes. The thought and achievement of redemption springs out of his holy love, his pure affection for the human soul, his absolute abhorrence of sin. He is separate. His throne is high and lifted up. Isa. 6:1. There is none equal to him. Psa. 89:6.

(c) *The Redemptional Attributes of God,* those qualities of the Divine Being which are especially active and foremost in the work of redemption.

1. *Love.* God is love. I John 4:8, 16. Love is of God. I John 4:7. The sentence, God is love, is the greatest single statement in all literature, and in the Bible itself. Love is the nature of God. We consider it here as an attribute; in reality it is a quality of God's nature in which all the attributes of God find their solvent. Love is the vital source out of which all the divine activities and expressions spring. It is the golden glow which illuminates all that God does, and in which all his attributes shine with unearthly lustre. It sums up all that God is. It defines and describes the character of God.

But what is love? The word in the New Testament is the Greek word, *agape,* meaning benevolent affection. Dr. E. I. Bosworth, late Dean of Oberlin College, calls it "Invincible good will." It is the innate desire and urge for the welfare and felicity of the one loved. It is therefore the source and procur-

ing cause of redemption. "God so loved the world that he gave his only begotten Son that whosoever believeth in him shall not perish but have eternal life." John 3: 16. This is that in God which makes him lovable and lovely, that makes it easy to turn to him, to trust him, to confide in him that makes him our best and truest friend, that makes this a comfortable world to live in.

2. *God is merciful.* By mercy we mean that clemency and pity which God shows toward the sinful and the erring. It is unmerited favor. It is that condescending attitude of divine love which is the only possible source of the sinner's hope and chance for salvation. The Scriptures repeat in many forms the ascription of mercy to Jehovah. Ex. 20: 2, 6; I Chron. 16: 34; Psa. 25; 6. Read also Isa. 1: 5; and 55: 7. Indeed, the Bible is full of this truth of the mercy of God. It is particularly God's attitude toward the erring, the contrite, and the repenting sinner. In his mercy he forgives sin.

There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in his justice
That is more than liberty.

For the love of God is broader,
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

—*F. W. Faber* Ev. Hymnal 34

Mercy is a disposition to treat the offender or the enemy with leniency, to deal with him better than he deserves when it is in our power to exact justice or

even to take revenge. God shows his mercy primarily toward transgressors, but he does it for the sake of the Son of God who died a sinless death in order to atone for sin and to make it possible for the Almighty to pardon and release sinners without compromise or surrenders of justice. But the death and sacrifice of Jesus was due to the mercy that is forever in the heart of God. The mercy of God is the expression of his love. It is undeserved by the recipient of the pardon. The mercy of God is infinitely full and great.

3. *God is Compassionate.* This is another form of the outgoing of the Infinite, redeeming love of God. It is also called pity. It is sorrow for the sorrow of another, with passionate desire to relieve and help. It is aroused by the sight or knowledge of distress or suffering. It is sympathy that seeks to relieve. "By compassion we make another's misery our own." We help them by sharing it with them sympathetically. Can we think of God doing that? Just that is made possible by the incarnation of God in Christ Jesus. "He knows what sore temptations mean, for he has felt the same." "He is touched with the feeling of our infirmities." Heb. 4:13. Compassion differs from mercy in this: mercy is extended toward the offending, the guilty; compassion is for the unfortunate, the suffering, the weak, the needy. The condition of mankind in the ruin and sorrow of sin, calls out the compassion of Jehovah. God has a heart, a heart of love. He espouses the cause of the oppressed and the victims of injustice and abuse. Num. 14:18; Psa. 86:15; Rom. 5:8; I John 4:10. At least fourteen times do the Synoptic Gospels report occasions when

Jesus "had compassion on them" and "was moved with compassion toward them." We have a compassionate God, not a hard hearted, callous, indifferent God.

4. *God is Faithful.* God is absolutely true and dependable. He will not lie, nor deceive, nor disappoint. He keeps his word. He fulfills his promises. He is true to himself and he is true to us. Isa. 11:5; I Thess. 5:24; I John 1:9. The purposes of God are sealed with the blood of the everlasting covenant.

Such is the God of the Bible, the God of redemption! How wonderful! How great! He is great in his graciousness, and gracious in his greatness. He fills full the measure of infinity. Nowhere, in no sense, in no case, is he lacking. He satisfies reason because he transcends reason. He challenges devotion and loyalty and love and confidence by what he has revealed himself to be. We adore and worship him, for he and he alone is worthy of our highest praise and our deepest homage. As we study his character he grows upon us. The deeper one enters into the mystery of his being the more the depth deepens. The higher one climbs up the mountain of his holiness, the more graciously glorious he becomes. He is all loveliness, all charm and all graciousness to those who enter by faith into the secret of his presence.

**Summary**

There is no finer summing up than that which the great Apostle to the Gentiles gave the Athenians in his memorable address on Mars Hill: "The God that made the world and all things therein, He, being Lord of Heaven and earth, dwelleth not in temples

made with hands; neither is he served by men's hands, as though he needed anything, seeing he giveth to all life and breath and all things; and he made of one every nation of men to dwell on all the face of the earth, and having determined their appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him and find him, though he is not far from each one of us; for in him we live and move and have our being; as certain even of your own poets have said. For we are also his offspring." Acts 17: 24-28.

This God is our God forever. He will be our guide even unto death!

## Chapter V.

## SIN AND ITS IMPLICATIONS

Sin is a principle. Sin is an attitude. Sin is a trend. Sin is a force. Sin is an act. Sin is a fact. It is a terrible fact, which we must face. A sinner is one who sins. The only sinners on earth are mankind. So far as we know man is the only sinner in the universe, except those fallen angels, who with Satan "kept not their own principality," Jude 6, or, as Peter has it, "that sinned." II Pet. 2:24.

Our interest is in the fact that mankind is a sinful race. This is the race to which we belong, and this is why redemption concerns us most vitally. The Gospel is the good news of deliverance from sin through our Lord Jesus Christ.

The fact and nature of sin take a very large place in the Scriptures. The teaching of the Bible on this subject is very positive, plain and practical. It is our purpose in this chapter to give as plainly as we can the purport of this teaching. For we must be led to realize what sin is. We must be brought to realize what our personal relation to it is, before we can even hope to be saved from it. And the best way to treat the subject is to take the teaching of the Word of God, and seek to apply it.

Taking the meaning of the words used in the original language in which the Bible was written, we have this: The Hebrew word used in the Old Testament, and rendered sin, is *Cha-ta,* from a primitive root, meaning *to miss,* to lack, to be at fault, to offend, to fail to measure up, to be short of weight or size or

quality. It is to break the rules. Or, *Chattah,* a criminal, one accounted guilty under the law. In the New Testament we have the Greek word *Hamartano,* meaning *to miss the mark,* and so lose the prize; to err; to offend; to fail. The Greek word rests back upon a term used to indicate a landmark or boundary line which has been fraudulently removed or changed, and so wrong done to another.

Now all this is very illuminating.

1. *Sin is failure,* it is a falling short. "For all have sinned, and fallen short of the glory of God." Rom. 3:23. A sinful course is always a failure. That is, a man may and very likely will succeed in making his life a sinful one, but in doing so he makes himself and his career an absolute failure, that must end in disaster. He fails utterly to realize God's ideal and purpose for his life. A man cannot live in sin and achieve life's great end.

2. *Sin is lawlessness.* Sin is anarchy. I John 3:4. That is, it is a constant, malicious, deliberate disregard of the law of right revealed in God's Word, and in our own conscience. It is a deliberate violation of the law of our being which is meant to secure our happiness.

3. *Sin is unrighteousness.* That is, in the very nature of sin, it is not *right.* It is contrary to the principle and precept and rule of right living. And all unrighteousness is sin. I John 5:17. In sinning we wrong ourselves, we wrong God, and we wrong our fellowmen.

4. *Sin is transgression.* It is disobedience. It

is crossing a forbidden line. It is going beyond our lawful limits. Rom. 2:21-23.

5. *Sin is trespassing.* It is cutting in over the line. Mark 11:25. It is a lapse. As such it may be unintentional or not willful. But it is, nevertheless, wrong and may do harm or injustice to another. It is better to *suffer* wrong than to *do* wrong.

6. *Sin is a debt.* So it is called in the Lord's prayer as recorded in Matt. 6: 12. By sinning we incur a debt, and alas, a debt which we can never pay. We owe obedience to God. When we sin we do that which we *ought* not to do. We refuse or fail to render to God his due. It is a debt that must be paid by another. We are bankrupt.

7. *Sin does not pay.* Rom. 6:21. Its wages is death. Rom. 6:23. Does anybody think that it pays to sin? Look at the wages!

8. *Sin is deceitful.* It offers us pleasure and gives us pain; it offers joy and gives us sorrow; it offers satisfaction and gives us regret and remorse; it offers "a good time" and gives us "apples of Sodom." It offers advantage but disappointment is sure to follow. In Hebrews 3:15, we are told of the "deceitfulness of sin." Compare Eph. 4:22 and II Cor. 11:3.

9. *Sin is impurity.* It makes the soul unclean. It defiles the thoughts and pollutes the life. Rom. 1: 24; I Tim. 1:9.

10. *Sin is selfishness.* This, indeed, is the very root and heart of sin. It means a self centered life. This is the cause of nearly all the wrong in social and industrial life. Every one wants his own way, insists

on his "rights," and will do almost anything to "beat" the "other fellow." It is the cause of cheating and lying and stealing, and unfair bargaining. It is the cause of the social sins of our day. Popularly life is controlled by the desire for self indulgence. Why does an automobile driver drive at reckless speed on crowded highways? Why does he take the middle of the road instead of keeping to the right of the median line? Because he is selfish. He cares only for himself and has no regard for the rights or the safety of others.

11. *Sin is slavery.* "He that committeth sin is the bond servant of sin." John 8:34. Sinners often boast of their liberty. But liberty in a life of sin is subjection to a tyranny. Sin is a tyrant. The sinner is a slave. A slave has no rights, no rewards. He is not a free man. Sin assumes, asserts and enforces mastery.

12. *Sin is Depravity.* The Evangelical Church teaches that man has fallen from his original state of righteousness and holiness in which God created him, and is born in a state of moral depravity. According to Article VII, entitled "Of Original Sin," 'this is that corruption of the human nature, in which every offspring of Adam appears in this world; a corruption whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." And in Article VIII, entitled "of Free will," it is stated that "the condition of man is so wretched that he can not turn to God by the mere powers of his nature; and hence we can not, by our own strength, do any good works, pleasing and acceptable in the sight of God, without the grace of God

by Christ assisting us and influencing us, that we may have a good will, and working with us, when we have that good will."

That is to say, that in the fall of man into sin, the grace of God, in "the eternal purpose which he purposed in Christ Jesus" (Eph. 3:11) intervened to prevent the total collapse of our moral powers, and kept us within the possibility of salvation. This we call the *prevenient grace of God,* which preserved within us the power of a free will, so that under the influence of the Holy Spirit, and when we yield to His influence, we are inclined and enabled to repent and to turn to God by faith in Jesus Christ. In the words of the apostle Paul (Phil. 2:12, 13) therefore, we are enabled to "work out our own salvation—for it is God that worketh in us, both to will and to work, for his good pleasure." God, by his grace empowers us and we, acting upon that empowering, can and do cooperate with Him for our salvation. We are "very far gone from original righteousness"—but not wholly gone. We can be saved if we will, and God enables us to will. God can save us only when we want to be saved.

13. *Sin is going astray.* It is wandering in forbidden paths, and losing one's self in utter confusion, and loss. The Prodigal Son is a striking illustration of this aspect of a life of sin. Luke 10:11-24. Compare also James 5:20.

It must be added, that to sin is possible only for a free moral being. A man can sin because he can will to sin, and he can by the grace of God will not to sin. Despite all the force of evil within him, as we are pointing out in the above paragraphs, he can overcome

the evil within him, not indeed in his own moral strength, which has been weakened by heredity and habit, but by the grace of God which seeks our deliverance from sin. For God preserved within the fallen man, the seed of good. We are not beyond redemption. We can be saved if we will. We are not hopelessly lost. The door is open for our return.

It is the supreme evil in the world. It thwarts the purpose of God for our lives and breaks his heart. For he knows it will destroy us forever, unless we are delivered from it, and he can only save us from it if we want to be saved. It seems strange that in the light of all that has been said about it, men are so hard to persuade to seek deliverance from it. It works our destruction unless we get it out of our lives. It is our undoing. Sin is the mother of sorrows, the murderer of hope and happiness and the assassin of the soul.

### Temptation

The history of every act of sin is vividly told in the following passage: "Each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full-grown, bringeth forth death." James 1:14, 15.

This passage calls our attention to a very important factor of our situation and experience, namely the fact of *temptation*. The word signifies an allurement to do evil. To tempt is to entice. Its source is always evil. Its purpose is evil. James says: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man." Jas. 1:13.

The sources of temptation are three-fold, namely, the world, the flesh and the devil.

(a) *The World.* By this term we mean the world of human kind, its ideals, its maxims, customs, habits, its spirit, its standards, its institutions and activities. In the Word of God "the world" is set apart as a distinct entity, separate and distinct from the Church and Kingdom of God. It is shown to be unfriendly, hostile and positively evil in its influence upon those who desire to live a righteous life.

"The whole world lieth in the evil one." I John 5:19. Compare I John 4:4-6. "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him." I John 2:15-16. "The corruption that is in the world." 2 Pet. 1:4. "The friendship of the world is enmity with God." Jas. 4:4.

No matter how good we are, no matter how anxious and determined we are to live a right life, we live in "this present evil world." Gal. 1:4. It is a world full of sin. It would be easy to be good if every one about us were good and true. But to be good and upright and true in a world where people in large numbers are mean and unfair and unscrupulous in business and false and vile is exceedingly difficult. Yet just here is where we are to live the Christ life. In the world's darkness we are to let ours shine. We are to overcome the world and not be overcome by it. And it is expected of Christians that they live right in spite of the evil environment. Jesus said in his great prayer: "I pray not that thou shouldest take them from the world, but that thou shouldest keep them from

the evil one." John 17:15, 16. We are constantly surrounded, and more or less influenced by the evil practices and low standards of the world about us.

The world is not only a world of evil practices, but of unholy motives. Selfishness rules. The maxim, "Might makes Right" has been boldly accepted and acted upon. There has always been a tendency for the strong to dominate the weak, for the rich to exploit the poor. Tyrannies, despotisms, dictatorships, grow out of the passion for power. Conquerors in war exact oppressive tribute from the conquered. And so we live in an atmosphere of selfishness.

The conflicts and disputes between capital and labor are a fruitful source of corruption, of trickery and unfairness on both sides. One aims to checkmate the other by meeting scheming with scheming. In many ways the "law of the jungle" still prevails.

Then there are the false social maxims and commercial standards and theories. In so far as society has not been Christianized, has not accepted and adopted the principles of Jesus, it is still pagan at heart, and false in its guiding principles. Conscience becomes dull and easily lulled to sleep, easily persuaded to condone the wrong. We have about us in the world an atmosphere of conventionalized sin. A thing is supposed to be right because it is popular. Ideals are low and life keeps slipping almost unconsciously to lower levels. He who would be right and do right and follow an enlightened conscience and practice the teachings of Jesus will often find himself alone or in a very small company. And it is so much

easier to go with the crowd. Everybody likes to be with the majority.

Lines of demarkation are slurred over, the lights are dimmed, and there is a popular tendency to call evil good. People can see no harm in popular amusements because they are popular. This is not saying that all amusement is sinful and wrong. Far from it. Especially must youth have recreation and relaxation and amusement. But there are harmful as well as harmless forms of social diversion and amusement. This is not the place to discuss that particular problem, for a problem it is. We are here discussing and pointing out that those of us who want to avoid sin must also have strength of character and devotion to principle and conviction to enable us to take a stand upon questionable practices and low and unchristian ideals. We are trying to show that this old world is:

> . . . . "no friend to grace,
> To help us on to God."

(b) *Our own evil nature.* This is called in Scripture, "the mind of the flesh." Rom. 8:6. "The heart is deceitful above all things and exceedingly corrupt; who can know it?" Jeremiah 17:9. Paul says, "I am carnal, sold under sin." Rom. 7:14. And then cries out, "Wretched man that I am! Who shall deliver me out of the body of this death?" Rom. 7:24. And this is true of all of us apart from the grace of God. In Isaiah 1:5, 6, God says: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and fresh stripes: They have not been closed, neither bound up, neither molli-

fied with oil." This, of course, was said of the nation but it is also true of the individual. And in Isaiah 53:6 we are made to say, "'All we like sheep have gone astray; we have turned every one to his own way: and Jehovah hath laid on him the iniquity of us all." "They are all gone aside; they are together become filthy; there is none that doeth good, no not one." Psa. 14:3. "Through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." Rom. 5:12.

The sinful act is born in the heart. The sinful act repeated becomes a habit. Habit persisted in becomes character, and fixed character determines destiny. The more often one sins, the easier it becomes to sin and the harder to turn toward the right. Therein lies the peril of a sinful life. The longer ones goes on in sin, the older one grows in the life of sin, the more sinful one becomes and the harder it is to be converted.

Sin acts as a law in our nature. The Apostle Paul in Rom. 8:2 calls it the "law of sin and death." In the previous chapter he tells us something of the struggle of an awakened sinner against this law of his evil nature. "I find then a law that to me who would do good evil is present." Rom. 7:21.

(c) *Satan,* the cunning master of all that is evil in the world. This is the being who tempted our first parents and induced them to disobey God. He did it by lying and misrepresentation and falsehood. He awakened in them a desire for the fruit that had been forbidden. He made them believe a lie. He made them believe that it was not wrong to eat of that tree though God had told them that it was. Satan led

them astray. Gen. 3:1-5; Rev. 12:9; 20:2. And from the moment of that first simple act of disobedience, comes the trend and taint of sin in all of us. *The trouble was they yielded.* They might have resisted. It was in their power to have obeyed God in that simple matter. The sin was not in being tempted, but in listening to the voice of the tempter and in harboring the thought, and then yielding and committing the act.

And Satan is still in the world, the chief of all the agencies to lead men astray. He is still "going to and fro in the earth" as in the olden time. Job 1:7. Sometimes he comes disguised as an "angel of light," 2 Cor. 11:14, and sometimes he comes as a "roaring lion, seeking whom he may devour." I Pet. 5:8. He is our chief adversary. He is the sworn enemy of God and man, the spirit of evil in the universe. We cannot be too watchful against him. Eph. 6:10-18.

Temptation is a universal experience and peril of those who want to be good, and true. And as long as we are in this world and in this life we are exposed to temptation, *not because we are bad or want to be bad,* but just because we have not only the desire but the purpose to be good and do right. It is a struggle against great odds. The influences and agencies that tend to lure us from the straight and narrow path are strong because they are alluring and popular. Evil is dangerous because it is made to appear harmless and nice. We need to learn obedience to an enlightened conscience at all costs. The current of the world is against those who want seriously to avoid sin. It means to beat against the current. To yield is sin and

leads to destruction sooner or later. All our false philosophies will but deceive us. The world's false maxims and standards will ultimately wreck us. It is better to go alone and be safe than to go with the crowd and "have a good time" and perish in the end. Certain forms of sin are popular. It takes moral courage to repudiate these, once we know they are sinful. Certain forms of virtue are very unpopular. It takes moral courage and real strength of character to maintain them despite the possible sneers or even the open opposition of others.

We have yet to consider sin and its various forms of activity. There are, first of all, sins of *commission*, that is, acts which are the violation of a positive rule or law of the moral code. We sin by doing the things we are told not to do. When we steal, or lie or kill or covet; when we desecrate the Sabbath, or when we dishonor our father or mother, or when we bow down to idols, we are guilty of sins of commission.

Then secondly, there are sins of *omission*. These are in a sense negative transgressions. If we fail to do things that are commanded or required, for instance if we fail to love our neighbor, if we fail to worship God in spirit and in truth, if we fail or refuse to give the Lord his tenth, or anything of this sort, we are guilty of sins of omission. The confession is made in the prayer often used in liturgical churches: "We have done those things we should not have done, and have left undone those things we should have done." The one is quite as sinful as the other. Jesus said to the Scribes and Pharisees: "Woe unto you, Scribes and Pharisees, hypocrites! For ye

tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice and mercy, and faith: But these ye ought to have done, and not leave the other undone." Matt. 23:23; Luke 11:42. What we do not do is quite as important as what we do.

There is still another classification we must make:

First, there are the sins of the flesh, of the body. Paul says, "For I know that in me, that is in my flesh dwelleth no good thing: for to will is present with me, but to do that which is good, is not." Rom. 7:18. We sin with our hands when we do dishonest work for others; we sin with our feet when we go where we should not go; we sin with our lips when we tell an untruth, or slander our neighbor, or use any sort of bad language. In James we read: "The tongue also is a little member, and boasteth great things. Behold how much wood is kindled by how small a fire! And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. The tongue can no man tame; it is a restless evil, it is full of deadly poison. Therewith bless we the Lord, and therewith curse we men." James 3:5-10.

Secondly, the sins of the mind. We sin when we harbor evil thoughts and vile imaginations; when we think evil of our fellow men. When we plan harm to a neighbor; when we read bad books or magazines and study vile pictures; when we invent falsehood to avoid being found out in some misdeed; when we study how to avoid study in our classes in school. In

these and many other ways we sin with the mind. In fact our deepest thoughts reveal our real self. "As he thinketh within himself, so is he." Prov. 23:7. And evil thoughts become evil deeds.

Thirdly, the sins of the heart, the soul. We sin when we give way to our passions; when we become angry and revengeful; when we indulge in hatred and retaliate against those who wrong us. Two wrongs never make one right. "Avenge not yourselves, beloved, but give place unto the wrath of God; for it is written, 'Vengeance belongeth unto me; I will recompense, saith the Lord,' etc." Rom. 12:19-21. It takes two to fight or quarrel is an old saying. If we fight the other party is sure to strike back. "But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.

We sin when we cherish ill will against another, when we are envious or jealous or covetous. Those are illustrations of what we mean. The seat of sin is in the heart, in the spiritual nature, in the fountains of life. Therefore the admonition of the wise man of old: "Keep thy heart with all diligence, for out of it are the issues of life." Prov. 4:23. Here is the seat of the trouble. Make the tree good and the fruit will be good. Matt. 12:33, 35.

To sum up: Sin is the worst thing in the universe. It is the enemy of God and of man. It ruins whatever it touches, ruins whosoever yields to it. It enslaves its votaries and kills its victims. If we yield to its influence and power we become its slaves and must ultimately perish. "He that sinneth against me, wrongeth his own soul: all they that hate me love

death." Prov. 8:36. "The soul that sinneth it shall die." Ezek. 18:4. God is the source of life. That life is imparted to those who love and trust and obey his law and walk gladly in his way. Those who are not willing to love him and his way cut themselves off from the source of life, and there remains nothing but death, eternal death.

The only way to live in fellowship with God either here or hereafter is to give up sin and sinning and yield to the loving sway of a saving God. Let us thank God that there is a way out of the clutches of sin that there is a way of escape! Let us be glad that we can escape early in life; that we can and may begin to serve God at the beginning of life; that it is not necessary for us to become the life-long slaves of sin; that "being made free from sin and become servants to God, ye have your fruit unto sanctification and the end eternal life. For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord." Rom. 6:22, 23.

The greatest sin of all is the *love* of sin. If we love sin we hate God. If we love God we will hate sin. The two are opposites. If a man loves sin he wants to sin, does it passionately. If he loves God he will want to turn away from sin. The two cannot, will not, go together. They are opposites. This is the supreme issue in every life.

## Chapter VI.

## REDEMPTION PROVIDED

Because of his sinful nature and his sinful life, Man needs redemption. It is his only way of escape from the inevitable law of sin and death. Man is incapble of helping himself. He could not escape from the trap into which he had been lured. He did not even want to escape; he had no desire to be saved. He loved sin, and as a consequence, was doomed to everlasting destruction. And the great problem before the mind of God was that which is so tersely expressed in Rom. 3:26: "That he might himself be just and the justifier of him that hath faith in Jesus." The question was, how can God forgive and restore a sinner and yet vindicate his own righteousness and eternal justice? God is just. He cannot compromise with wrong, for compromise with wrong *is* wrong. Compromise with sin *is* sin. So justice demands just penalty. Sin has been committed; wrong has been done. Forever and forever the wrong doer is under the force of that ineffaceable fact. He can never undo the wrong he has done. He cannot atone for it. He cannot recall the evil deed or word. But love finds a way. Love has found the way.

The way of salvation is the supreme subject of revelation. It is revealed in the Word of God. That is, this is where the record is given and the story told and the way unfolded of how we are saved from our sin. It is not in human wisdom, not in science nor philosophy, not in man's ingenuity. Redemption is

revealed, and is essentially divine, in method and in power.

There are remedial laws and processes in material nature that in a way suggest a parallel in the remedial character of grace. Nature proceeds to heal a wound, or repair a break, in plant and animal. Water rushes in to restore its own level. There is a law of recompence and restoration. The effect of an "electrical storm" is to restore the balance of electrical energies in adjacent clouds, to equalize the flow of positive and negative currents. It is said that in any given latitude the law of averages in temperature and moisture prevails. Nature constantly seeks to restore the balance of forces. But these are called laws of nature. In very truth they are the laws of the Creator. He will not let a sparrow fall unnoted. He clothes the lily and feeds the raven. He cares for man, and when man sins seeks again to restore and reestablish him by his grace.

1. *The Redeemer.* The instrument of redemption is a Person. For as God is a person and man is a personal being, so redemption could not be mechanical or automatic, but personal. The Man who sinned, and God who is sinned against, and whose sense of right and justice is offended, have been separated by the sin of the Man. A great chasm yawned between them, a chasm of moral opposites. God and Man are separated. Our sin has separated us from him. "Your iniquities have separated between you and your God—for your hands are defiled with blood, and your fingers with iniquity." Isa. 59:2, 3. The difference between God and fallen man is one of moral altitude as well as

attitude. God is right and fallen Man is wrong; God is good and Man is evil; God is pure and Man is vile; God is holy and Man is unclean. How can God and Man be reconciled? In some sense God must begin by coming down unto our need, in order to reestablish relationship with us.

2. *The Incarnation.* By this term we mean the coming of God in the person of Jesus Christ into human nature, in the form and nature of man. This is not a Scriptural term, but a theological term for a Scriptural truth. The term itself does not occur in the Bible, but is current in Christian theology. The word is derived from the Latin: *in* and *carno,* flesh, and signifies the act of assuming flesh; in theology it is the gracious act of the Son of God in taking upon himself human nature for the two-fold purpose of revealing God, and redeeming man. The Evangelical Church, interpreting, we believe correctly, the teaching of Scripture, declares:

> "The Son, who is the Word of the Father, the eternal and the true God, of one substance with the Father, took man's nature in the womb of the blessed Virgin, so that both natures, the Divine and the human, are perfectly and inseparably united in Him (as in one person); therefore he is Christ (the anointed), very God and very man, even he who suffered, was crucified, dead and buried, in order to reconcile the justice of the Eternal Father to us, and to present himself a sacrifice for both our original and actual sins." (Articles of Faith II).

This is the teaching of both the Old and New Testaments. In the Old Testament we have this indicated in "the seed of the woman." Gen. 3:15. He is to be a descendant of Abraham, Gen. 22:18; and

of David, II Sam. 7:12; Psa. 89: 3-4; Acts 2:30. He is plainly predicted in Isa. 9:67. He is called the Son of the Highest. In the New Testament the story of his Virgin birth is plainly and simply told, both in Matthew and Luke. He is repeatedly called the Son of Man and the Son of God. He called himself "the Son of Man," applying to himself the Old Testament Messianic term. He called God His Father, and claimed Divine Sonship without hesitation and without modification. It is in short impossible to read the New Testament thoughtfully and impartially without being deeply impressed with the fact that Jesus is portrayed as both God and Man. He wielded the power of God in his many miracles, revealed the wisdom of God in his teaching, and exemplified the character of God in his sinlessness, his sincerity, his tenderness and absolute integrity. Yet at the same time we see in him every genuine human quality. He is hungry and thirsty, needing both food and drink. He becomes weary and must sleep. He walks, he talks, he breathes. He smiles and weeps. He is filled with compassion, then again moved with righteous indignation. He suffers and rejoices. He is verily a human being. He invites the sinner to come to him and welcomes the social outcast. He "eats with publicans and sinners." He has pity on the cripple, the paralytic, the leper. He takes little children in his arms and blesses them. He talks of the lilies, the birds, the foxes, the eagles, the farmer sowing grain, the vine dresser dressing grape vines. He is tempted of Satan and tried by the vagaries and infidelities of his disciples, vexed by the stubbornness and prejudices of the Pharisees, and troubled by the sorrows of the

bereaved. John 11:35, 36. His was, in short, a full orbed manhood, both strong and tender, both manly and gentle. He was in very truth, as some one has called him, the one true Gentleman. Truly, too, as Isaiah depicts him in that incomparable fifty-third chapter, he was a "man of sorrows and acquainted with grief."

In him Deity and humanity are so interwoven, that it is not always easy to distinguish between them. His Deity is so gentle, his humanity so strong, that the two are completely blended. Verily he is the God who became Man, and the Man who is God.

In his incarnation he voluntarily emptied himself, so that he took upon himself the infirmities of our frail human nature (Phil. 2:5-11), always excepting any and every deviation from the straight and narrow path. He walked in it invariably and freely, and even gladly. To us it is inexplicable, but it is so manifestly true that we cannot get away from the reality of it, that Jesus, who came as Saviour and Redeemer, was both God and Man in one Person. I Tim. 3:16. It was the good pleasure of the Father that in him should all the fulness dwell. Col. 1:19. He was God in the fullest sense, and yet in fullest sense man also. But in Phil. 2:7 Paul tells us that "He emptied Himself." This does not mean that he was ever less than God in his incarnation, but that for the time being, and for the purpose of fulfilling his redemptive mission, he was willing to forego the grandeur and the glory of his Deity, veiling ineffable splendor in human flesh. He voluntarily limited himself in the exercise of his regal powers. He advanced in wisdom and stature, and in

favor with God and man. Luke 2:52. He did not show himself ambitious for earthly honors. He took "the form of a servant, being made in the likeness of men; and being found in fashion as a man he humbled himself, becoming obedient unto death, yea the death of the Cross." Phil. 2:8. And again Paul says: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich." II Cor. 8:9. His poverty was voluntary, and it was very real. He who made the heavens had not where to lay his head. The King of Glory became a servant. He laid aside the robe of royalty and became obedient. He exchanged the throne for the Cross.

Christianity has been called the Religion of the Incarnation and rightly so. The fact of the incarnation is vital to the whole scheme of Christian thinking. Only so do we have an adequate explanation of the personality of the Redeemer who stands alone among men. Says the late Bishop E. R. Hendrix: "Jesus Christ is the only Man of our race who ever chose to be born into it. His coming was a stupendous event in the life of God not less than in the history of mankind. He was born into the world willingly and with a purpose." John 12:27; 18:37. The Christian system stands solidly upon this foundation. John 1:14.

The incarnation of God in Christ rests back upon the inherent relation that exists between God and man. There is something Divine in man; there is something human in God. The Creator found the pattern of man in himself. He made the man after his own image.

Man is the only creature great enough to become a medium of Divine revelation. And there is in all the events and experiences of mankind no other fact that so dignifies and exalts essential humanity as does the coming of God in the flesh. For that is what Jesus is: "God manifest in the flesh." So in Jesus, God and Man, separated by sin, meet again. This is the first cable of the bridge that spans the chasm between them.

The incarnation was for the purpose, furthermore, of atonement, or propitiation. He came to save us from our sins. To do that he must become more than incarnate. He must make atonement; he must offer an adequate sacrifice. In Hebrews 10:5, the Redeemer is quoted as saying, almost in the exact language of Psalm 40:6, "Sacrifice and offering thou wouldst not, but a body hast thou prepared for me." In I Pet. 2:24 we learn of him: "who his own self bare our sins in his body upon the tree." That sacrifice must needs be that of a perfect humanity, and perfect humanity means a sinless humanity, and a sinless human soul was possibe only when that soul is poured full of the infinite God.

So we see how the incarnation sends out its light like a corona in all directions. It reveals the fulness of God and the possibilities of man. It demonstrates the fact that man though ruined and spoiled by sin is still salvable. It reveals that basic relationship which exists between God and man. It lays the foundation for the sinlessness of the Redeemer by which alone he could make an adequate sacrifice for the sin of the world. It forms the new and living way by which we come to God, and by which God comes to us. It made

it possible for him not to sin, and so he became in a most complete and dazzling sense the expression of God's moral perfections in a human person, and therefore in a form that can be seen and understood.

3. *The Atonement.* Universal humanity is vaguely conscious that there is something amiss, something wrong with man. Universally, too, men seek reconciliation with the Deity or deities because of ill desert. And such reconciliation it is felt requires blood. Savage tribes and cultured peoples alike seek to appease the gods by sacrifices of blood. One needs but to read the story of ancient nations in the Old Testament. Prescott's History of Mexico reveals the existence of startling blood rituals among the Aztecs, the aboriginal rulers of that country. Deep in the heart of the revelation of God in the Scriptures there lies the solemn assertion that "apart from shedding of blood there is no remission." Heb. 9:22. "It is the blood that makes the atonement by reason of the life." Lev. 17:11. But the blood of slain beasts cannot in reality take away sin. Heb. 9:12, 13. Nothing but the blood of the sinless Son of God who at the same time was Son of Man, could take away sin. The great deed was accomplished when Jesus died upon the cross.

The word "Atonement" does not occur in the American Standard Version of the New Testament. It employs the term "reconciliation." This means unifying, bringing together. It means reconciliation, "ironing out a difference," "squaring an account." The word is the equivalent of the Hebrew word *kawfar,* meaning to cover, to exploit, to cancel, to recon-

cile, forgive, put away. It is expressed in the Greek with the word *katalage,* meaning exchange, adjustment, restoration to Divine favor, reconciliation. These terms make the meaning reasonably clear. It involves an approach by one party in a disagreement, toward the other, and laying the foundation for an agreement upon a basis that is at once just to both parties, and yet expresses mercy on the part of the one wronged toward the one guilty of the wrong.

This is what is meant in the broadest, truest sense by the term "atonement" achieved by Jesus Christ on the Cross. Atonement was absolutely required, by the character of God on the one hand and the sinfulness of man on the other. *This was accomplished by the death of Jesus on the Cross.*

1. The death of Christ was *the death of the God-Man.* God was in Christ reconciling the world unto himself. II Cor. 5:19. It was the death of the reconciling God incarnated in the humanity of Jesus Christ. So, in his death both parties involved, the sinner and the one sinned against, were active, consenting and participating in this wonderful act.

2. The death of Christ was *the death of an innocent Man* in such absolute unity with the eternal purpose of God, so absorbed by the unspeakable and passionate love of God for the sinner, that it became in very truth the death of the God-Man, for the salvation of man.

3. The death of Christ was *voluntary.* It was the death of one willing to die. John 10:15, 17, 18. Jesus had a right not to die so far as himself was concerned. He is the one Man in the whole history of the

human race who had a right not to die. Death is the wages of sin. Rom. 6:23. The soul that sinneth it shall die. Ezek. 18:4. Jesus did not sin. He never wanted to sin. He was tempted from without, but he never yielded in the faintest degree. He was and is absolutely free from every taint of sin in person, character, disposition, preference or thought. Hence death had no claim upon him. Yet he died. It was due to his own voluntary yielding to die, not on his own account, but for the sake of the rest of mankind.

This voluntary act was in deepest accord with the loving will of the Father, the love of the Triune God for mankind. God gave his only begotten Son, and the Son joined the Father's will in the giving of his own life. Christ was not the victim of a cruel despotism. He did not die because God was hard, but he died because God has a heart. He did not die because he had to die in the abstract sense. He died under the compulsion of love, and under the stern necessity of the situation. Not otherwise could the human race be delivered from the guilt, the peril and bondage of sin. Luke 22:42. Either he, who came in the fulness of the Godhead, for this purpose, must die, or we must die. That law is inexorable. It lies in the nature of things. It was literally true, what the Jews at the Cross derisively taunted him with: "He saved others, himself he cannot save." Matt. 27:42. It was said in ribald mockery, but it was profoundly true in a sense they could never fathom. One or the other must die. And Jesus took it upon himself to die that we might live. He is the only one who could do it. And if he had not died as he did, we would have

been doomed to irretrievable destruction. So he was under the compulsion of eternal necessity, a necessity created on the one hand by the wickedness of sin, and on the other by the love of the Triune God for the sinner. In that sense and in that only he had to die. It was no injustice to him, as it would have been had he been unwilling to go to the Cross, to force him to it, as some seem to think. Hold fast to the *voluntariness* of Christ's death on the Cross. Without that element his death would have had no atoning value.

4. *Jesus died as our Representative.* He took our place, our desert, our penalty. He was never guilty, but volunteered to be treated as one guilty, in order that we might be forgiven and justified and treated as righteous. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." II Cor. 5:21. That he might himself be just and the justifier of him that hath faith in Jesus. Rom. 3:26.

"Our sins on Christ were laid,
He bore the mighty load;
The ransom price he fully paid,
In tears and groans and blood."

The truth is too profound to be fathomed by human reason. In some mysterious way, Jesus, the holy Son of God, became the sin-bearer of the world. "Behold the Lamb of God that taketh away the sin of the world." John 1:29. In these words John the Forerunner expressed the central truth of the Gospel itself. Jesus, whose delight it was and is to do the will of the Father, because he was and is in fullest accord with that will, entered fully into the passion of

almighty love for this lost world, willing and even rejoicing to carry out that will, at the cost of the supreme sacrifice. Love took the burden and bore it gladly.

5. *The death of Christ was propitiatory.* To propitiate is to reconcile. "Whom God set forth to be a propitiation, through faith in his blood, to show his righteousness because of the passing over of the sins done aforetime." Rom. 3:25. "And he is the propitiation for our sins." I John 2:2. Note that it is not only that he *made* propitiation, but he *is* the propitiation. It is in him. He is the essence of redemption in himself, in the terms of his person and character. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I John 4:10. He became the propitiation for our sins. Our sins stared him in the face. Death claimed him on our account. He had taken our nature. He had identified himself with the race and became its representative. He was in the likeness of sinful flesh, and condemned sin in the flesh by what he was and by what he felt and by what he did. Rom. 8:3. In sheer horror of soul, in innate repugnance against sin, and love for the sinner caught in its awful grasp, he became one with us in order to take our load and bear our sin. Love suffered. She could not help it. She had to suffer. And love was personified in him. He entered so fully into the feeling of our woe and need, that it drove him to the utmost limits of suffering in order that God might forgive our sin through faith in him and let us go free for his sake. He made provision that our debt which we could not pay might be

canceled. It was love that would not let us go. Love gives its utmost. Love does not count the cost or the price. Love goes the whole length. He went as far as love prompted him to go. Love without measure gave without measure. And so he became in his own person the propitiation for our sins. By his sacrifice of himself in fulfilment of the Divine purpose of redemption the bar to pardon has been removed. Salvation became a possibility. God can be just and yet forgive. I John 1:9.

6. *The Resurrection of Jesus.* It is necessary to point out and emphasize the fact that it is the resurrection of Jesus from the dead that makes the death of Jesus potential and effective. Jesus died. The evidence is clear on that. It is not doubted by any except by a few illogical minds like Straus and Renan. His death was not a swoon. John 19:33-35. He was declared dead by official edict upon indubitable evidence. John 19:38. So his resurrection was real, historically verified beyond reasonable doubt. Now the resurrection of Jesus did three things:

(a) It vindicated the innocence of Jesus. It proclaimed as nothing else could have done, his sinlessness. Acts 2:24.

(b) It demonstrated his Deity. "Declared to be the Son of God with power according to the Spirit of holiness by the resurrection from the dead." Rom. 1:4.

(c) It proclaimed the fact that his atoning death was accepted in the high court of Heaven as all-sufficient, as adequate and as crowning Jesus with the highest honors of the universe. One needs but to read thoughtfully the wonderful and inspired sermon

of the Apostle Peter on the Day of Pentecost, Acts 2: 22-36, to see how the sacrifice of Jesus on the Cross and his resurrection are linked together in a series of events that are overwhelmingly convincing. It is logically conclusive. We have pointed out that Jesus, being without sin, was the one who had a right not to die. Death had no claim upon him. Hence the Apostle very pertinently says: "Whom God raised up, having loosed the pangs of death: Because it was not possible that he should be holden of it." Acts 2: 24. So Jesus announced himself to John in the opening scene of the Book of Revelation: "I am the first and the last, and the living One; and I was dead and behold I am alive for evermore and have the keys of death and of Hades." Rev. 1: 17, 18. He lives forever, and is able and willing to give eternal life to all who believe on him. Our life is potentially secured in his new life.

Forty days after his resurrection he ascended into heaven, and is seated at the right hand of God the Father Almighty. He is there in his Divine-Human personality. I Tim. 2: 5. He is there in the triumph of his resurrection. He is there in his mediatorial power and influence. He is there as the head of his Church, as the King of the Kingdom of God. From that high place of power he sends forth the Holy Spirit, empowering his Apostles to preach pardon and peace in his name.

## Chapter VII.

## REDEMPTION APPLIED—OR SALVATION AS AN EXPERIENCE

"What must I do to be saved?" Acts 16:30. This is the supreme question in personal religion. I must be saved from my sins or be lost forever. The question as quoted above was asked in great eagerness and alarm by the Philippian jailor. It is only another way of asking in more modern form, "what must I do to become a Christian?" Every one must come to this point in religious experience where he asks seriously and insistently this question. It can not be evaded. And to this great question we must have a correct, adequate and authoritative answer. And Paul instantly gave the answer: "Believe on the Lord Jesus Christ and thou shalt be saved." But is this all there is to do? Let us consider.

There are some other things that must precede the faith that saves. It is assumed that the jailor was in a state of mind and heart in which Paul's answer fully met the situation. The jailor was penitent. He wanted to be saved.

The redemption which was procured and provided by the incarnation, death and resurrection of Christ, as we have seen in the last chapter, is universal for all men, all men of every age and every race and color, in the thought of God. No class or race is excluded or discriminated against. All were equally in need of redemption. All were equally worth redeeming. Rom. 3:23; Psa. 14:3; Psa. 143:2; Rom. 5:18.

The death of Christ made salvation possible for

all men. "He (Jesus) tasted death for every man." Heb. 2:9. And above all we have the greatest of all passages, John 3:16, which is the whole Gospel in one sentence: "For God so loved the world that He gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life." And, "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21. Rom. 10:13.

This brings us to the solemn fact that the redemption provided in Jesus becomes a reality in our lives, only when our attitude and course are adjusted to God's way of life. We can be saved if we will. We can be lost if we will. God does all that even God can do for us, but he does not force us. He does not invade the rights of the human will. He does not save us against our will. He leaves us free to choose. "Choose ye this day whom ye will serve." Josh. 24:15. We must choose. We do choose.

> "And that choice goes on forever—
> 'Twixt that darkness and that light."

Actual salvation is a personal experience. Men are not saved in the mass. Every one of us makes his own individual choice. Within this sphere of moral self-determination, we are each alone. Irrespective of our relationships and influence, we must act for ourselves. The soul that chooses and meets the conditions shall live.

The way of salvation is in this respect a straight and narrow way. There is but one way, and all must go that way. Let us consider it carefully and prayerfully.

We can be saved. By his gracious Spirit pro-

ceeding from the redeeming heart of God the power to will and to act is retained in us. This fact and the manner of it is very clearly stated by the Apostle Paul in Phil. 2:12, 13: "Work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to work for his good pleasure." Salvation is thus the result of Divine-Human co-operation. God works within us, creating the ability and the disposition, doing that which we ourselves cannot do, meeting us at the point of our helplessness, invigorating, graciously, our enfeebled powers, making it possible for us to will and to work. We on our part must act, must use the powers imparted to us by his grace. This is the beginning of salvation, or of the experience of conversion.

1. To convert is to change the form or substance or character of a thing or a person. Thus, water is converted into ice or steam or vapor. Iron is converted into steel. It is this same idea that underlies our doctrine of conversion. We generally use the term in the subjective sense. "Repent and be converted" said Peter to the multitudes who heard him. This indicates personal responsibility. The fact is we are both active and passive in conversion. But it involves and effects a moral change, a change of character, of spirit, of purpose, of motive. Social workers and political reformers tell us despairingly that "human nature cannot be changed." But it can be changed. The grace of God can change men. It can make the unclean pure, the dishonest honest, the quarrelsome can be made peaceable, the crooked can be made straight, and the bad can be made good. It has been done millions

upon millions of times. That is what we mean by conversion. It changes the moral quality, the whole trend of life, reversing its currents. By this means the sinner is converted into a saint.

Now this is what is meant by salvation. To be saved is to be made safe. It is to be delivered from the guilt and penalty and bondage and pollution and peril of sin. It is to be made secure. It is to be set free. It means deliverance from the power of sin. For a life of sin is a life of slavery, of unrest, of constant fear. We are sold under sin. Rom. 7:14. Sin becomes our master and sin as a master is a tyrant. Salvation is deliverance from that tyranny. It imparts freedom to serve God and to do his will. Rom. 6:22.

2. To be converted is to become a Christian. A Christian is one who not only professes to be a follower of Christ, or has openly espoused his cause, by being baptised and joining the Church, but who has actually experienced salvation from sin through faith in Jesus Christ, and has accepted Jesus as Lord of his life. A Christian is one who knows Christ by experience, and through that experience has come to know God. "And this is life eternal that they should know thee the only true God, and Him whom thou hast sent, even Jesus Christ." John 17:3. This means more than to know about Christ as an historical person. It means more than to have a correct and orthodox conception of him and belief concerning him. It means more than to have knowledge of certain basic facts concerning him. It means a personal acquaintance with him. This is the highest kind of knowledge. It is what St. Paul had in mind when he said: "That I may know him and the

power of his resurrection." Phil. 3:10. This is the kind of knowledge that saves. John 17:3. We never know Christ until we come into harmony with him. We never know him until we experience his grace. We never know God until we experience God. We never know God until we know him in Jesus Christ.

A Christian is a follower of Christ, a disciple, a learner. He is one who loves and trusts and follows Jesus as teacher. The Christian is one who has imbibed and absorbed the mind, the spirit, the attitude of Christ. A true Christian has chosen Christ's way of living. He is one whose character and disposition and attitude toward God and men expresses and interprets the meaning of Christ and his teachings to the world. The world ought to be able to come to a correct and just conception of Jesus by the character and conduct and spirit of his followers. A Christian has made Jesus dominant in his life at all costs and hazards.

This is possible only when the power of Christian living has been born in the soul. Religious experience is that living power. There are altogether too many people of whom the Apostle says: "having a form of godliness but denying the power thereof." II Tim. 3:5. Religion is life. Religion is power. Morality is an outward form, inestimably valuable and highly essential, but it is rather an outward expression of an inward grace. Morality without religion is a corpse; religion without morality is a ghost.

The only way in which religion can become such a force in life is by the experience of conversion and its subsequent development into full-orbed manhood

in Christ Jesus. Conversion is a term that has a large place in the vocabulary of Evangelicals.

What then is involved in conversion? This is the important question we purpose now to answer.

Conversion includes a whole series of initial experiences which follow each other in logical order. We may not always be conscious of where one phase ends and another begins, because in a measure they blend into each other and neither is possible without that which goes before. Nor can we fix the period of of time required for such a change. "We live in deeds, not years, in heart throbs, not in figures on a dial."

(a) *Conviction for sin.* The first step in the salvation of a soul is that the sinner becomes morally self conscious. He sees his condition. He feels his ill desert. His blameworthiness and guilt must be brought home to him. His sleeping conscience must be awakened. His spirit must be enlightened. He must realize that it is wrong to live as he has been living. This is accomplished by means of the revealed Word of God, brought to bear upon the heart by the Holy Spirit. In this work the Holy Spirit uses the reading and the preaching of the Word of truth. He uses providences, warnings and admonitions. He uses the prayers of the saints, the prayers of a godly mother and father. He uses the testimony of his people. He uses the influences of the Church, the interest and faithful effort of the Sunday School teacher, the solemn appeal of the pastor. The soul becomes like a convicted criminal in the court of justice. He comes to himself. Luke 15:17. He becomes his own accuser. His own conscience convicts him.

It is when we yield to these influences that we are awakened and brought to realize our condition.

(b) *Repentance.* Conviction yielded to leads inevitably to repentance. A man cannot convince himself that his way of living is not evil and wrong. He knows that it is wrong and that he is wrong. He knows that sin is that which ought not to be in his life.

This leads to confession, acknowledgment. We have a fine example and a perfect model of this in David. He had been found guilty of two heinous sins. In his anguish he said with perfect frankness: "I know my transgressions and my sin is ever before me." Psa. 51:3. There was one element that made his case more poignant still. He realized that in the last analysis his sin was an offense against God. He had committed adultery and essential murder. The one was a sin against the family, against the sacredness of marriage. The other was the sin against human life. Yet he cried out, "Against thee, thee only have I sinned, and done that which is evil in thy sight." Psa. 51:4. Every sin is an offense against God. So also the Prodigal Son. Luke 15:21. We must confess and acknowledge our sins. This is the first practical test of repentance.

Repentance also means sorrow for sin, regret that we have sinned, genuine, honest sorrow. This is effected by the contemplation of the goodness and mercy of God as shown in his Providence and in the life and death of Jesus. Rom. 2:4. It means to condemn our own wrong doing. The Hebrew word, used in many passages in the Old Testament, means to turn back, to return to the starting point, to recall. The Greek

word used in the New Testament means to think differently, to feel blame. This feeling is wrought within the soul by the Holy Spirit. "For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret." II Cor. 7:10.

The genuineness of this sorrow is demonstrated in only one way, namely, in the determination to stop sinning. And this is the real heart of repentance. We repent when we quit sinning, when we turn away from sin, when we repudiate our love of sin. This is the human side of conversion. As long as we keep on sinning neither God nor man will have any faith in our sincerity, or genuineness. Real repentance means a final break with sin.

It involves restitution. Where injustice has been done to fellowmen it must be made right if possible. For instance, the teacher has been deceived in a recitation or an examination, or one has cheated in a ball game. That must be made right if it is possible to do so.

(c) *Faith.* In one sense faith precedes repentance. We are not likely to repent if we have not faith in God. "For he that cometh to God must believe that he is and that he is a rewarder of them that seek after him." Heb. 11:6. But the faith that saves is possible only to a truly repentant soul. Faith is a plant that grows in a garden well watered with tears. Repentance is the soul turning away from sin, and faith is the soul turning to God. Repentance is letting go of sin with both hands, and faith is taking hold of God with both hands.

Faith is trust, confidence, and such trust and confidence as ripens into assurance. Both repentance and saving faith are the product of the Gospel. They grow out of the contemplation of the life and character, the sufferings and death, on our behalf, of the Holy, innocent Son of God. Especially does the sight of the Cross both melt the heart and inspire faith. One cannot fail or hesitate to trust one's all to Him who loved us enough to die for us. It was when Bunyan's Christian Pilgrim caught sight of the Cross that his burden rolled away.

Faith is that act of the soul by which we claim and appropriate to ourselves the efficacy and merit of the Redeemer's life and death. Faith accepts the word and promise of Jesus: "Him that cometh unto me I will in no wise cast out." Jno. 6:37; Rom. 10:17.

Faith is a pledge of loyalty and service to him. And this is the only thing we can offer him. We have nothing else to give.

> "Nothing in my hands I bring,
> Simply to thy Cross I cling."

And as in the case of Abraham of old, our faith is reckoned to us for righteousness. Gen. 15:6; Rom. 4:3.

(d) Faith culminates in realization. Heb. 11:1. Faith is the conduit through which the grace of God flows into the believing soul. It is the wire that carries the electric current of the Holy Spirit into the heart. It is the living link that connects us with the source of power. It is that by which we make spiritual contact and close the circuit. When we believe a thing we are willing to build upon it. We are willing to

hazard our all upon Jesus when we believe in Jesus. And so this simple attitude and act of faith brings present realization; believing we are saved. He that believeth on the Son of God hath eternal life. John 1:36.

So far in this process the sinner is the acting agent, under the guidance and support of the Holy Spirit. What follows is wholly God's work. What follows only an Almighty and gracious God can do. And it may as well be admitted here, that it is not only all of grace, but it is all supernatural, miraculous. A real conversion is a miracle.

(e) *Pardon and justification.* For Jesus' sake, when we come thus in penitence and faith, God freely pardons our transgression, and removes our guilt. This is a miracle of grace, a marvel of love. But the grace and the love are brought to us in Jesus Christ. Jesus made it possible that God could be just and yet forgive the sinner. So it is not only an act of mercy, but of justice. "For if we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." I John 1:9. Jesus made honorable and acceptable provision that our debt—sin is a debt—can be honestly cancelled. That is, for Jesus' sake, God deals with us as though we had not sinned. There is no condemnation, no accusation. Our record of it is blotted out. Isa. 43:24, 25; Acts 3:19; Isa. 44:22. To blot out is to make invisible and irrecoverable. It is to destroy all trace of a thing.

The pardon of God is overwhelmingly generous. Isa. 55:7; Isa. 1:18; Psa. 103:12, 13. For Jesus' sake God forgets, willingly forgets our sins. Isa. 43:25;

Jer. 31:34; Isa. 38:17; Micah 7:18, 19; Jer. 33:8; Acts 3:19.

As a necessary consequence of pardon, by which we are delivered from the sentence of death which hung over us because of our guilt, we are also justified. Rom. 5:1; 11:20; Rom. 8:1 When we thus come in Jesus' name, we are treated as just before God for Jesus' sake. There is no condemnation, no accusation on God's part, and the testimony of conscience is corroborated by the testimony of the Spirit of God. Rom. 8:16. We are at peace with God. We are made aware that God holds nothing against us. Our conscience no longer accuses us. We are free from all our past sins and penalties. And this is done on the highest and surest ground, and upon the highest and final authority. There is no appeal from that verdict. Verily, "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom Jehovah imputeth not iniquity, and in whose spirit there is no guile." Psa. 32:1, 2.

(f) *Regeneration* or the new birth. Pardon and justification are what God does *for* us in conversion; the new birth is what he does *in* us. The former is a change of relation, the latter is a change of heart. It would do little good to forgive our past sins and to leave us unchanged in heart, for, following the trend of our depraved nature, we would begin anew to sin. But God not only forgives the past, he creates us anew, puts a new spirit within us, which enables us to live the new life. The heart must be renewed. Prov. 4:23. Everything depends upon the heart, the moral essence of the man. Matt. 15:8; Matt. 18:19; Matt. 5:8; Matt.

7:17. To secure the fruit of a good life, the heart must be right. Make the tree good, and the fruit will be good. Matt. 7:16-18. This is the fundamental need. The new life begins in a new birth. "Behold, I make all things new." This is why Jesus said so emphatically to Nicodemus, "Ye must be born anew. Ye must be born from above." John 3:3-7. Nothing short of this will do. It is an everlasting, unalterable *must*. But it is not an arbitrary "must." It is not an artificial requirement. The need for it and the reason for it lies deep in the nature of things. The human heart is corrupt and desperately wicked. It must be renewed. "Except one be born anew, he cannot see the Kingdom of God." John 3:3. This also is in the nature of things. Spiritual things must be spiritually discerned. "If any man is in Christ he is a new creature; the old things are passed away; behold, they are become new." II Cor. 5:17. "For neither is circumsion anything, nor uncircumcision, but a new creature." Gal. 6:15.

(g) *Assurance,* or the witness of the Spirit. It is not reasonable to suppose that such a great change could take place and the subject be not aware of it. The change is so great, so complete, that it is like being transported into a new world. And the fact is, we *are* in a new world. When we are born anew we are born into a new Kingdom, a new environment, an environment adapted to our new nature and the requirements of our new life. And we are given admission to the mysteries of the grace of God. Being born of the Spirit, we receive the consciousness of sonship. "Behold, what manner of love the Father hath be-

stowed upon us that we should be called the children of God." I John 3:1. "For as many as are led by the Spirit of God, these are the sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God." Rom. 8:14-16.

We have some infallible signs and tests by which we may know definitely that we are born anew. I John 4:17. Furthermore, by their fruits ye shall know them. The fruit of the tree reveals the species of the tree. Grapes do not grow on thorn bushes nor figs on thistles. Read Matt. 7:16-20. The same idea is brought out in James 3:11-12. The tree brings forth fruit after its kind. Pretense and profession are not enough. There must be reality. "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven." Matt. 7:21. In other words, you can tell an apple tree best by the apples. So here a good man lives a good life. "And what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Micah 6:8. Compare also James 1:27. "The proof of the pudding is in the eating," says an old proverb.

Such a conversion may take place quickly and suddenly, and it may occur after much prayer and patient waiting. To others it comes silently and gradually, as the dawning of the day. It is not essential that we should know and remember the precise day and hour and moment when this great experience was wrought; nor yet the precise locality or spot where the great decision was made and the change took place. It

is fine if one does know and remember. It is fine to have a spiritual birthday and a spiritual birthplace. But it is not material. It is material that we have the testimony of the Holy Spirit agreeing with and confirming our own consciousness that we have become the children of God. That is the essential thing.

**Conversion of Childhood and Youth**

The vital question for us all is, have we been converted? Has this experience become ours? It is the greatest, most fundamental experience in life, with the single exception, of course, of our natural, physical birth. Nothing else equal to it can ever take place in a life time. And the sooner in life this experience takes place, the better. It is not only possible, but extremely important that we become Christians early in life. It cannot be too early after we become morally conscious and responsible. It may easily be too late. Delay is perilous. "Procrastination is the thief of time." That is true. But it steals more than time, though that is much. It steals the soul, and it *steels* the heart and hardens it. The earlier we turn to God the easier is the turning; the longer we wait the harder it becomes to turn. There is good reason for that solemn admonition of the wise preacher of old time who said: "Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them." Eccl. 12:1. And again God says: "I love them that love me; and they that seek me diligently (Margin, early) shall find me." Prov. 8:17.

Children too, must be converted. When they arrive at the age of moral consciousness and accountability, they must turn away from sin and give their hearts to Jesus. Under proper spiritual instruction and guidance they will come to feel their need of him, and must be led to trust him as Saviour and yield their lives to him as Lord. In this way they experience the peace of pardon, the joy of the new birth and the comfort of assurance. Their sense of sinfulness may or may not be as keen and strong as in a grown-up sinner, and probably is not as strong, but it has the same urge and the same authority over them. It is the voice of God in the soul, and he who obeys that voice will receive the grace of God and become a child of God. But it is a great advantage to be converted in youth. Eccl. 12:1.

1. Because there is no time to lose. It takes all of life to fulfill the will of God for us. We cannot do in a few years what is intended to take a life time.

2. Time lost can never be regained. It is gone forever.

3. Youth is the time of habit forming. Sinful acts repeated become habits, and habit becomes character. Habit persisted in becomes a law which we obey. It binds us with chains of iron. The longer we go on in sinful living the stronger grow the bonds of slavery. The will, instead of being free as God intended it to be, becomes the slave of evil habit, the slave of a growing love of sin.

4. The vast majority of Christians today were converted before they were twenty-five years of age. Comparatively few turn away from a life of sin after

that period. It is not impossible, but it is hard. It is true while there is life there is hope:

> "While the lamp of life holds out to burn
> The vilest sinner may return."

But the chance is slim. *The "teen age," or even earlier, is the golden period for beginning the religious life.* After twenty it is more difficult. Sin gets an awful hold upon us after that. We cannot afford to let it go beyond that time at all, and we are much better off when we turn to God long before that time.

The question is asked, how soon, how early in life, may a child become a Christian by conversion? Again we say the child and the youth come into the kingdom by the same way as the man does. Rather the man must come as the child comes. Jesus said: "Verily I say unto you, except ye turn and become as little children, ye shall in no wise enter into the Kingdom of Heaven. Whosoever therefore, shall humble himself and become as this little child, the same is the greatest in the Kingdom of Heaven." Matt. 18:3, 4. "Whosoever shall not receive the Kingdom of God as a little child, he shall in no wise enter therein." Mark 10:15; Luke 18:17. And we add here that classic of all our Lord's sayings concerning the children: "Suffer the little children to come unto me; forbid them not: for to such belongeth the Kingdom of God." Mark 10:14. It is worthy of note that in each of these passages the term "little children" or "little child" is used. But according to the Greek the term also includes boys and girls, half grown, and even more.

If a child is old enough to sin and be conscious of it, he is old enough to repent, believe and be saved. For

the sense of guilt, of wrong doing, is the first step toward the Saviour. When the Saviour is presented, the child seizes hold of him just as the grown-up does. "A drowning child will struggle for the shore and call for help just as a drowning man will." The plan of salvation is very simple and very plain. And it is complete. A man can add nothing to it. God has done all. It is ready for the child and the youth as well as for the grown-up man or woman.

Rev. A. M. Hills, in his book, "Food for Lambs," says: "For three years I have kept a record of the age of those professing conversion in my meetings as an evangelist. Of 3,108 converts, only 412 were over twenty; a larger proportion than usual, but still how small! The great harvest is to be gained among the young; and with multitudes it is, be converted early or never." It is hard to say at how early an age a child may be converted. Count Zinzendorf, the father of the Moravian Church, was converted at four years of age. The same is true of Adam Clark, the great scholar and commentator. Bishop Simpson is said to have been converted at four years also. Bishop J. J. Esher was converted at eight years. Bishop R. Yeakel was converted at the age of nine years. Bishop W. M. Stanford was converted at eight. Robert Moffatt, the pioneer missionary among the Hottentots of South Africa, was converted when a boy, as was also his son-in-law, David Livingstone, the great explorer and missionary. Many notable men and women in the history of the Church were converted in early life, many of them at six years and eight.

A young person may be just as soundly, truly converted as an older person, and be just as sure of it. And for them the same laws of spiritual life and growth obtain. We are hoping and praying that every one who reads this book will take these truths to heart and act upon them without delay.

**Sanctification**

Salvation is deliverance from sin. There is not only the removal of guilt, and the renewal of the heart, but the elimination of the tendency to a sinful course of life. It is therefore, a process. This process is begun in conversion. Conversion is initial salvation. It is the first stage. The goal is holiness and Christian perfection.

(a) We are assured by a fair and impartial study of the Scriptures that there is a state of grace attainable in this life and long before we die, in which we are delivered from all sin in the proper sense of the word, that is, from all sinful affections and desires. This work is begun in conversion. In a sound, genuine, thorough conversion, such as is described in this chapter, the only proper foundation is laid upon which to build the edifice of holiness.

(b) The demand for holiness is emphatic and clear. "Ye shall be holy for I am holy." I Pet. 1:16, quoted from Lev. 11:44. Many passages could be cited. It is a fact too that the admonitions to holiness in both the Old and the New Testaments are addressed to God's people. In the Old Testament the requirements are repeated and enforced in many ways and from many angles, but it is always the children of Israel to whom the admonitions are addressed. In the New

Testament they are addressed to Christians. Heb. 6:1; II Cor. 7:1.

(c) The fact that it is required is proof that it is possible. God never asks the impossible.

(d) The reason for this requirement is found in the character of God. God is holy. He therefore requires his people to be holy. A holy God wants a holy people, a people who fairly interpret him and express what he is. He would have us be like himself. And we are to be that in this life. Nowhere in the universe are good people more urgently needed or more in place than right here in the midst of a crooked and perverse generation among whom we are seen as lights in the world. Phil. 2:15. And only so can that harmony be established between God and us which is so essential to our ultimate and complete happiness. It takes an artist to see the beauties of a picture and appreciate them. It takes a musician to feel the power of a superb melody. It takes a holy soul to apprehend God. Therefore Jesus said: "Blessed are the pure in heart for they shall see God." Matt. 5:8. Only the pure can see the pure. Eph. 4:24; Heb. 12:10; Heb. 12:14. Holiness constitutes the ground upon which we have the blessedness of really knowing and enjoying God. It is a simple question of adjustment. If an astronomer wishes to see a given star, he adjusts the object lens of his telescope, and every reflector and refractor of that marvelous instrument to exact relation to the angle of light from the star which he wishes to see. And the moment the adjustment is complete the image of the star flashes into the chambers of the instrument and he sees it. So it is here. We can see

God only with pure hearts. And this seeing is not deferred till we have died and gone to the other world. We see God here when the heart is pure. This, just this, is the real satisfaction of a rich Christian experience. I John 3:1-3.

(e) But now what is this holiness without which no man can see the Lord? It is nothing more or less than glad and willing conformity to the will and character of God, not merely in outward conduct, but from within, in the chosen attitude of mind and heart. In the language of our Book of Discipline, it is a state of grace in which we are delivered from all sinful affections and desires. Charles Wesley prayed, "Take away our bent to sinning." That is it. We will be free from sin when we do not want to sin; when we have lost our love of sin; our preference for it; when we choose with delight the things of God. We may be so saved that sin in none of its forms has any attraction for us; so saved that we turn away from it with aversion and loathing; when we will be able to see sin in all its ugliness and hideousness and hate it; when we look upon sin as God looks upon it; when we take the same attitude toward it that he takes.

(f) This does not mean that we are immune from temptation, especially temptation from without. So long as we are in the flesh we will be exposed to temptation. This evil world itself is no friend to grace to help us on to God. But it makes a world of difference when our attitude toward sin, our idea of it, is corrected, and we see its peril and its harm.

(g) It does not mean that we cannot fall from grace and backslide. We may fall through want of

watchfulness, through indifference, through a spirit of compromise, or through some weakness.

(h) It is not our *virtue* that keeps us, but the grace of God. Where sin abounded, grace did abound more exceedingly. Rom. 5:20. It is not anything to boast of. It is all unmerited grace. And the great Christian achievement is attained not only by a negative cleansing, but by a positive filling with the love of God, the holy love of God. God is love. Love is of God. This is the one power that overcomes sin. It was the love of God for our fallen humanity that brought the Saviour down to earth. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." I John 4:10. This love of God is shed abroad in our hearts by the Holy Spirit which was given unto us. Rom. 5:5. We love God and want to please him, and want to be like him.

(i) The essence of a sinful nature is the love of sin. The love of sin can be cast out only by the coming in of the holy love of God. The love of God is hatred of sin. It is love of virtue, of purity, of goodness, of righteousness. And it is love of mankind, of mankind no matter how sinful and vile they may be. The love of God is saving love. It wins where everything else fails. And it is in loving God and loving men despite their sinfulness, that we become like God. It is thus that we overcome sin in our own lives. It is what Dr. Chalmers, the great preacher of Scotland, called "the expulsive power of a new affection."

(j) Holiness is wholeness. It is Godlikeness. It is separateness. The human element is consecration.

(k) How is this state of grace attained? Briefly, by working out the salvation begun within us in regeneration. It is all expressed in one verse by St. John: "If we walk in the light as he is in the light, we have fellowship one with the other, and the blood of Jesus his Son cleanseth us from all sin." I John 1:7. There is accordingly here a process of elimination and separation and purging. This is the negative aspect of sanctification. It is obtained by walking in the light. That is, as the will of God for our lives is made plain, we follow on to know the Lord. As our own faults and failings and weaknesses and besetting sins are revealed and laid bare by experience, by temptation and testing, we go to the fountain for cleansing. For above all things, when we are truly converted, we want to be free from all sin, we long to be free, we urge and struggle and pray and yield ourselves to this great end. And when, by these disclosures and discoveries of self, and by an enlarged and adequate vision of the grace of God, we come to the point where we are able to make an intelligent consecration of ourselves to the will of God, and by faith appropriate to ourselves the merit of the cleansing blood of Jesus, the work is done.

*Entire Sanctification* is the result of this process, and is a definite degree or state of grace wrought in the heart by the Holy Spirit. *Sanctification is a process; entire sanctification is a state,* resulting from that process. The process is gradual, the result is or may be instantaneous. And we may know definitely by the witness of the Spirit of God that this is our experience. It is attainable by all who will earnestly seek after it,

who will seek it with all their hearts. God is more eager to save us from all sin than we are to be saved. Whenever we meet God on his ground, which is the only logical and reasonable ground, the ground of consecration and self surrender and faith in Jesus, he will work within us this miracle of triumphant grace.

What then, is *Christian perfection?* As long as we are in this world and in our present state of existence we are and will be imperfect and immature. The only perfection we may claim and to which we may hope to attain, is perfection in love. The Apostle speaks of "perfect love that casteth out fear." I John 4:18. "Herein is love made perfect with us,—there is no fear in love, because perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love because he first loved us." I John 4:17, 18. Christian Perfection is a relative term. There is a sense in which we are always attaining, and never resting. There is an ever deepening thirst for God. Love calls for more love. Indeed we may be growing in this grace through all the ages to come. But it is important to realize the relation of these various ideals. Entire Sanctification is attained by faith and self surrender, and is the result of a process of elimination. Christian Perfection is attained by growth and development. But Christian Perfection is really possible only *after* Entire Sanctification makes growth possible. Entire Sanctification is an essential element of Christian Perfection.

One thing more should be clearly understood. There are many advocates of Sanctification who insist upon calling it "the second blessing." They seem

to teach that conversion and sanctification are entirely separate and distinct. As a matter of fact sanctification and conversion are but different degrees of the same process. Conversion is sanctification begun, and sanctification is conversion brought to its full fruition. Salvation is an act of God and as an experience, is a unit. It is an organic whole. It is one experience of which conversion is the beginning and sanctification the end. Conversion is the foundation, sanctification is the building. It fits the soul as a temple for the indwelling of the Holy Spirit.

The sooner we attain this glorious state of grace, the more fitted will we be on the one hand to enjoy God, and on the other hand to serve humanity and build up the Kingdom of God. For when our salvation is complete our whole being is at the disposal of our Lord for such service as he would have us render.

## Chapter VIII.

## THE CHRISTIAN CHURCH

The term Church is the English equivalent of the New Testament Greek word *ekklesia,* meaning "called out," or "the called out." It signifies the company of those who by faith in Jesus Christ have been born again and have been brought into vital union with him. Its meaning may be applied in different ways:

1. The entire body of those who are savingly related to Jesus Christ. In this sense it includes all of every age and clime who are thus related to Christ and each other. It is identical with the spiritual kingdom of God. It means the body of redeemed humanity which constitutes the spiritual body of which Christ is the Head.

2. The organized body of those who profess to be followers of Jesus Christ, including all Christian communions.

3. It applies to any particular Christian denomination.

4. It applies to a local congregation of Christians, or professed Christians.

5. It designates a house of worship, a building erected and dedicated to the service and worship of God.

We therefore must distinguish between the visible and the invisible Church, between the spiritual and the organic, between the universal and the particular. But we are thinking of the Church in this discussion as *organized Christianity.* Strictly speaking, therefore, the Church is not identical with the Kingdom of God.

It is rather the Divinely created instrumentality for the bringing in of the Kingdom.

The Church is a Divine institution, in the sense that it is Divinely founded by Jesus Christ. Matt. 16:18. It is the spiritual temple and dwelling place of the reconciled and reconciling God. Jesus did not during the early days of his sojourn organize the Church. He laid the foundations in the truth which he established, and gathered the first materials, meager in number, which constituted the nucleus around which the early Church was organized.

The New Testament Church was virtually begun on the Day of Pentecost, and in the dynamic experience of that day, when through the preaching of the Apostle Peter and the testimony of the first Disciples "there were added unto them about three thousand souls." Acts 2:41. In a few days the "number of the men came to be about five thousand." Acts 4:4. This was the beginning of the Church.

It was inevitable that these people should organize. They were drawn together by a common faith, a common love, a common experience, and a common interest. They rallied around a common center. That center was their glorified Lord, who was the source of their new life. Life demands organism. This is so in nature. It must be true in grace. The new life struggles to function, to express itself. The soul must have a body through which it can express itself and through which the various powers can function. So the spiritual life of a group with similar aims and qualities must have an appropriate organism through which

it can express its group consciousness, and make itself effective. That organism is the Church.

The Church stands for the program of Jesus Christ for the salvation of the world. She is the only institution that stands for this thing. She has the Divine sanction. She holds within her membership, and has held, the most impressive personalities in the world. Most of the great scholars and all the real saints of history have been and are members of the Church. She stands for the highest ideals and the holiest motives ever known. Her objective is the most unselfish and altruistic known to men. She is not perfect, either in organization or in the character of all her members. She has many faults, and there are many in her membership who are unworthy, who misrepresent Christianity, and whose character and conduct are inconsistent. There are tares among the wheat. But in spite of all that, there is no other institution or organization among men that can be compared to the Christian Church for moral and spiritual dynamic, for colossal achievement and for cultural and transforming power. Above all the Church stands for the things of Jesus Christ, for the regeneration of men, for friendship with God, and for a crusade to overthrow the power of sin and the kingdom of Satan. She is here to build up the Kingdom of God, to usher in the age of good will among men, to make the world Christian.

In the light of these and other pertinent facts, it is evident that every Christian desires to belong to the Church! Where else would he belong? We must line up with Jesus Christ and his cause in His Church, lest

we be classed with the foes of Christ and therefore of God and of humanity. "He that is not with me is against me," said Jesus, "and he that gathereth not with me, scattereth." Matt. 12:30. It may be possible to be a Christian and not unite with the Church. There may be circumstances of isolation for instance, where it is not practicable to join a Church or be active in it. But these would be exceptional. Active membership in a live Church is the proper place for a child of God. Every warrior for universal peace and righteousness, every soldier of the Cross must enlist in the army of the Lord, and that is the Church or militant Christianity organized for aggressive warfare. Fighting for a good and righteous cause, in her ranks, is better than fighting alone.

It will be seen that the Church is the organized result of the Gospel propaganda. This has been her history throughout all ages. The Church extends and perpetuates herself by propagating the Gospel. This is her principal business. And only as she is faithful and earnest and effective in propagating the Gospel will she be effective in extending her borders and perpetuating herself. Every one won for Christ must become a winner of men to Christ. The Church must evangelize or perish. That is the law of her life and growth. When God created the trees of the wood and the grasses and flowers of the field he created each with its own seed after its kind for the purpose of self propagation. The oak perpetuates its kind by growing acorns and dropping them into the ground to start a new life and a new generation. So here. The law of self propagation obtains in the Church. The Church is

not a mechanism, but a living organism. It is a life-producing, vital thing. As such it is adapted to all ages and conditions. It can live in all climates. It has the elements of universality within it. As Christ died for all men, so he meant that the tidings of salvation should come to all men, and wherever men are converted and turn to God, they can be and shall be incorporated into the body of believers. As redemption is universal, so the Church is destined to be universal. She is built on such generous lines that she is capable of becoming universal. She is so substantial in material and structure that she is essentially indestructible. Matt. 16:18.

1. The Church is the great witnessing agency. Her main business is to witness to the saving power of the grace of God. But back of the witnessing must be the experience. True Christians know the Gospel by experience. The Gospel must be made known by those who know. Those who have the saving truth must pass it on. Jesus said: "And ye shall be my witnesses both in Jerusalem, and in all Judea, and Samaria and unto the uttermost parts of the earth." Acts 1:8.

2. The Church is the great missionary agency. She is one sent. The whole world is her parish. Wherever there are human souls, there it is not only legitimate but essential that she go with her message. The people are saved through the preaching of the Gospel. That, and nothing short of it, is the design of the Master.

3. But the Gospel in order to be effective must not only be experienced but exemplified in the lives and characters of those who profess to be Christians.

Holy, upright, consistent Christian living, is the most powerful, the most irresistible argument. Men cannot deny or ignore the testimony of those who show by their lives that they know. Consequently, it is the business of the Church to cultivate Christian character, to inspire holy living, to promote the building up of real, genuine Christian manhood and womanhood. This is the universal demand upon Christians in our time. Only so can there be created a Church which will be triumphant in evangelization and missionary endeavor.

4. It is the business of the Church to bring in and build up the Kingdom of God. Eph. 2:10;4:11-13. Here is the place for real four-square manhood, possible only when we pattern after Christ, the manliest Man that ever lived. Eph. 4:20-22. The figures are modified and changed somewhat in different passages. But always this main idea pervades the Scriptures, that saved men and women are the builders of the Kingdom of God, of which in turn they are themselves a part. The Apostle Peter says: "Unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." Here we are built up. There we are living stones in a spiritual house. I Pet. 2:3-5. Or again, to change the figure: The children of God are the seed of the Kingdom. Matt. 13:38.

The Kingdom of God includes more than the Church. It does include all who are saved and in whose lives Jesus is manifest. It includes all those in whose

hearts Jesus has been enthroned as Lord, in whom the reign of Christ has been established. But it extends to those outside who have in any way yielded to the influence of his teaching and his spirit. It includes the struggle of the better forces of society against the evils of the world. It embraces the effort to purify society in city and country. It includes the raised standards of morality which are coming into vogue. It includes all the better ethical standards in legislation and jurisprudence. It includes the protest of society against heinous social wrongs and injustices that heretofore passed condoned or unnoticed.

The Kingdom of God embraces such achievements as the prohibition of the liquor traffic, the abolition of human slavery, the solution of the racial problem, the reconstruction of the social order, and the adjustment of labor and capital, and in these days, the final emergence of the clamor for a warless world. The last war—God grant it may be the last war, is the prayer and hope of millions—has so aroused public sentiment, and so opened the eyes of the people, that they demand now almost universally the abolition and outlawry of war by international agreement and covenant. It is easy to see in this movement for universal peace, the far reaching influence of the Prince of Peace, brought on by the persistent and aggressive teaching and clamor of the Church. We are helping to build up the reign of Christ by inculcating the idea of a warless world.

The Kingdom of God is seen emerging in the call for international good will and universal brotherhood. The idea of the survival of the strong by virtue of brute strength is being replaced and supplanted by the

Christian teaching that Right makes Might. "He is thrice armed whose cause is just." "Blessed are the meek, for they shall inherit the earth." Matt. 5:5.

The Kingdom of God is seen coming in the wonderful expansion of the benevolent enterprises of the Church. Hospitals, asylums for defectives, schools for the blind and deaf, homes for the aged and the orphan, all these and many other forms of philanthropy are the fruit of the religion of Jesus Christ, conserved and embodied in the Church, and made effective in the Kingdom of God.

The Kingdom of God is seen coming in the abolition of monarchical despotism, the emergence of democracy, and a recognition of the rights of the common people. It is seen in the dawning of a new day for the nations that have so long been in the shadow of death. All the world is gradually seeing the Day Star arise. All this is due to the activity and influence of the Christian Church. She is the one institution on earth to which men must look, and upon which they must depend for the best things of the world. The most worth while basic elements of civilization are derived from and dependent upon the Christian Church. She is the source and the bearer of the holiest aspirations and fairest hopes of mankind.

### The Instrumentalities of the Church

The Church works through instrumentalities and agencies.

1. A Divinely called and endowed Ministry. God calls men out from among converted men to preach, to give themselves specifically and exclusively to this task.

No man has any business in the ministry who is not called by the Spirit of God and by the Church to this high and holy office. Preaching is the chief business and work of the preacher. And God calls men who can at least learn to preach effectively. Of course every Christian is to help propagate the Gospel. But not every Christian is called to preach, in the technical sense. Not everybody can preach. Not all good men can preach.

The Church has provided for a ministry set apart. We especially provide in our Evangelical Church for the setting apart of those who are called and designed to preach. This is done in most denominations. The ministry of the Gospel is a calling apart. It is indeed the sacred calling. The men in the ministry are chosen from among the laity and designed to give their whole time and strength and talent to the ministry of the Word. Usually and preferably they are young men who are called and sent.

Special provisions are made for the setting apart and for the rights and obligations of the ministry. The rules and regulations of the Evangelical Church for the licensing and ordination of the ministry are laid down in the Discipline of the Church. Colleges and Seminaries are provided for the proper intellectual training and preparation of men for the ministry. Thorough intellectual training is absolutely essential for those who would be effective and efficient in the work of the ministry. Thorough indoctrination and familiarity with the religious ideals and teaching of the Church is necessary and is required.

The chief work of the ministry is to preach and evangelize, to teach the people the way of life. But in the development of the Church and the multiplying of its activities, the work of the minister becomes manifold. He must teach and train, he must guide and lead in all the activities of the congregation. He must be a leader, inspiring and directing wisely all the various organizations and activities of the congregation.

2. A consecrated laity. The work of the minister can be effective only when he has the hearty co-operation of a consecrated laity, a laity devoted not only to the local church or the denomination, but to the real spiritual interests of the community and the Kingdom of God. Every laymember must feel a measure of responsibility. It is fine to take good care of the finances, to pay one's share of the expenses and benevolences, but that is not enough. There must be a praying as well as a paying membership. There must be holy living. There must be the sense of responsibility for the various activities of the Church. Above all there must be a real passion for lost men and women. Every Christian must consider himself a partner in the evangelistic program of the Church. Every Christian must consider himself called to be a soul winner. Soul winning must not be made the exclusive task or privilege of the minister. That is the work of the whole Church.

3. The administration of the Ordinances of the House of God and of the Sacraments of the Church. These are:

(a) Baptism. Our Discipline says: "Baptism is not merely a token of the Christian profession, whereby Christian are distinguished from others, and where-

by they obligate themselves to observe every Christian duty; but it is also a sign of internal ablution, or the new birth." We hold Baptism to be the initial ordinance whereby we are received into the visible Church and are identified with the people of God as professed Disciples of Jesus Christ, as believers in him.

Baptism is by water, and may be administered in any one of at least three modes, namely, sprinkling, pouring, or immersion. One is as legitimate as the other, so far as the Scriptures make it clear. This holy rite is a symbol and sign of inward cleansing.

We also believe it is proper and Scriptural to baptize children, that is, infants, because Jesus definitely declared "of such is the Kingdom of Heaven." Matt. 18:3.

(b) The Lord's Supper, or the Holy Communion. This is a representation and a memorial of the sufferings of Jesus for the redemption of the world. All Christians are commanded to keep this sacrament, in remembrance of the sufferings and death of Christ. The emblems used are bread and wine. The broken bread represents the wounded and broken body of our Lord on the Cross; the wine, or juice of the grape, represents the blood of Jesus shed and poured out and given for our redemption.

> "We eat the bread and drink the wine
> And think on nobler things."

Faith uses the emblems as a bridge upon which we cross over to the spiritual realities of the means of the Atonement. In partaking of the Lord's Supper we express our union with Christ, and the fact that Christ is our life.

In celebrating this ordinance we re-affirm our allegiance to Him our identification with Him and His cause; we renew our pledge of loyalty to Him; we declare our reliance alone upon Him and His atoning death for our personal salvation; we refresh our memory of His sacrificial death and our faith in the merit of His death for ourselves and for all men; we express our undying love for Him who bought us with His blood and to whom we owe our all, and we express our confidence in His coming again: "Do this till I come." For the Lord's Supper points backward in time to the Cross and the dying. And at the same time it points forward in time to his coming in glory and power and victory to receive His own.

4. The Church is seeking to meet this growing need of Christian training by the following means:

(A) *The Home.* The family is the basic unit of society. It is Divinely ordered. It consists of one man and one woman, joined together in holy wedlock under the sanction of the Church or the State, or, as in the United States and Canada, of both. And the Scripture says, as does the marriage ritual, "What God hath joined together, let no man put asunder." For the marriage relation is designed to be for life. There is only one legitimate ground for divorce recognized and sanctioned by Scripture and that is adultery. These two persons, so joined in matrimonial bonds, together with their children, constitute the family unit. The dwelling where they live is called the home. Next to the name of Jesus and Mother there is no sweeter, more cherished word than "Home." It may be a palace or a

cottage, a mansion or a hut, but where the family lives together in love, there is home.

> "Home, home! sweet, sweet home!
> Be it ever so humble
> There's no place like home."

It is a haven, a refuge, a place of peace and rest. Father, Mother, Son, Daughter, Sister, Brother, all alike find here the place of relaxation and all that makes life sweet and dear.

(B) *The Christian Home.* The home cannot be ideal unless it is truly a Christian home. There may be lovely homes that are not Christian here in Christian lands and in Christian society, but even they would be finer and better if the Christian spirit were introduced.

(a) This is a home where both parents are truly Christian. This is the first consideration that parents be real Christians. This is the high obligation of every young couple who are minded to establish a family, that they begin with God, that they make the great venture in the fear of God and in the faith of Jesus Christ, his only begotten Son.

(b) The Christian home is one where the Bible is regularly and devoutly read in the family, where its precepts are taught and exemplified, and a religious spirit pervades the family life.

(c) The Christian home is a home of prayer. Here God is recognized as supremely important in every life, in parent and child.

(d) The Christian home has a family altar, where the fires of devout worship burn brightly, where Bible reading and prayer with the family is a daily function.

A home without daily family worship is not in the best sense a Christian home.

(e) A Christian home is one in which the name of God is revered, the name of Jesus loved and the name of the Holy Spirit held sacred. It is a home in which children are taught the principles of religion, where they are led to the House of God and taught to love the public worship of God.

(f) The Christian home is one in which children are taught to honor their parents and respect their wishes. The commandment, "Honor thy father and mother," Paul tells us in Ephesians, is the "first commandment with promise." Obedience to the rules of the household, and a proper recognition of the rights and responsibilities of parents, on the part of children, is essential.

The mutual attitude and relation between parents and children are well indicated in the following passages: "Children, obey your parents in all things, for this is well pleasing to the Lord. Fathers, provoke not your children, that they be not discouraged." Col. 3:20-21. (Compare Eph. 6: 1-4). These apostolic admonitions are wise and are based upon fundamental principles.

The home is the first school. Parents are our first teachers. We learn our first lessons there from them. Happy and fortunate is the child that is born and reared in a Christian home, where the ideas and ideals of the Christian religion are constantly before them. Blessed also are those parents who enjoy and merit the full confidence and the affectionate regard of their children. In such a home there is a possibility of building up real

Christian character early in life. Here is where our fundamental faiths are established, and where our noblest ideals and holiest purposes are formed.

The hope of the nation is in good homes. The hope of the Church is in Christian homes.

(C) *Religious Education.* The Church must educate its people, and especially its youth in the vital principles of the Christian Religion. She is the only organization that can do this great work. The public school is prohibited from teaching religion, in most countries. Therefore the Church must do it. The modern movement for Religious Education is therefore timely and imperative. The Church has wisely created a Board of Religious Education with this special and specific purpose in view. Now we all know that education, even religious education, cannot take the place of a vital Christian experience, but it can greatly strengthen and will help mightily to control Christian conduct and establish Christian faith and character. Intelligent Christianity is the need of the age. Intelligent Christians, such as are well grounded in the principles of the Christian faith are, other things being equal, the best, the most useful, the most influential, the most dependable Christians.

(D) *The Sunday School.* This is the greatest single educational agency in the world for religious education. It has a wonderful opportunity and a grave obligation. The Sunday School is the right arm of the Church in her soul winning efforts, for the Sunday School deals not only with the childhood and youth of the Church, and of the community, but with all ages as well.

(E) *The Evangelical League of Christian Endeavor.* Here is the training school for youthful Christian workers. Here they are trained in Christian social service. Here they are trained for mission work and for personal soul winning, and in Christian living.

(F) *Our Colleges and Seminaries.* Here we furnish our youth the facilities and opportunities for higher education, for academic and collegiate training. Here every legitimate branch is taught from the Christian standpoint. The Church is aiming to make these the best in the land, for they are designed not only to train the young people intellectually, but morally and spiritually, for leadership in the ministry and in the laity.

(G) *Christian Benevolence.* The very soul of Christianity is good will toward men, and the most natural expression of that good will is in the form of help for the needy. The Church is the inspiration of all philanthropic enterprise. She herself is the creator and foster mother of institutions for the care of orphans, and the aged and infirm, and other forms of benevolence. She builds orphanages, homes for the aged and infirm, and hospitals for the sick, not only in Christian lands, but in the mission field. This is Christlike. And there is nothing the Church does that more fully and movingly manifests the genius and spirit of the Gospel than these philanthropic and benevolent institutions.

(H) *Missionary Education.* This important and indeed, indispensable work is carried on effectively especially by the Womans' Missionary Society, and its various departments. Here the women and children

of the Church are given the world vision. They are taught the universal brotherhood of the human race, and the fact that salvation through Christ is for all men. They are taught the missionary obligation of Christians. They are informed on the principles of the various non-Christian religions of the world. They are taught the principles of Christian stewardship, and trained in the practice of systematic and proportionate giving. The principle and practice of tithing is inculcated. In this work the Womans' Missionary Society co-operates with the Parent Missionary Society, the Sunday School, the Board of Religious Education and the Evangelical League of Christian Endeavor.

(I) And, finally, *the Evangelization of the World.* This is her gigantic but glorious task. *It is the whole business of the whole Church to give the whole Gospel to the whole world.* Her Lord cannot rest until this great task is accomplished, *until every soul living at one time on the earth has an adequate chance to know and accept Christ and his Salvation.* Jesus, who died for all men, commissioned his disciples and their successors to go into all the world and preach the Gospel to every creature. He said: "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you." Matt. 28:19-20. In accordance with this wonderful Christian Imperialism, our Church declares: "The Gospel is designed for all nations, its field of operation is the whole world, and the Church and people of God are under solemn obligation to make known its saving truth and power among the heathen. To this great work we

are impelled by the command of the Lord and the promises and prophecies of the Holy Scriptures." (Par. 39, Discipline Evangelical Church).

One is thrilled by the optimism and vision of this splendid statement. It is perfectly justified by the implications of what Jesus said in that immortal utterance quoted above. That command is worthy of our great Lord. It is in keeping with his sublime purpose in coming into the world; it follows inevitably upon his sacrificial death which he voluntarily suffered on the Cross for all men.

For this purpose supremely the Church was organized and founded. If the Church of Christ does not evangelize and Christianize the world, it will never be done. He said: "All authority hath been given unto me in Heaven and in earth. Go ye therefore and make disciples of all nations . . . . teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

## Chapter IX.

## THE CULTURE OF THE SPIRITUAL LIFE

The Christian Church is the supreme institution of religion. Religion is its supreme, if not its only concern. It stands, therefore, not only for the evangelization of the world, and the spiritual interests of mankind, but it is devoted to the spiritual interests of its membership. For the power of the Church in its impact upon the world depends upon the intensity of its spiritual life and the purity of its personal and social morals.

Church fellowship is above all else a spiritual fellowship, a fellowship of kindred minds, of people of like religious interests and aims. It is a community of Christians organized in a definite form under definite beliefs and for common purposes. Church membership is therefore a fellowship of mutual helpfulness.

The Church is also a social institution. The first generation of Christians, immediately after Pentecost, and as a direct result of that experience, were drawn into a fellowship of prayer and service. Acts 2:42. It is of inestimable value to have the companionship of clean-minded persons of like faith and experience, and to be in contact with people of high ideals and real Christian spirit. The cultural value of the right kind of social contacts can not be overestimated. It is an old and trite saying that "birds of a feather flock together." It is one of the first manifestations of a real conversion to seek such social environment. By this we know that we have passed from death unto life, because we love the brethren." I John 3:14. A man is known by the

company he keeps. Not that all who are in the Church are necessarily living up to Christian standards. Alas, that is not the case! And there are certain temperamental affinities which cannot be denied, and which exert their influence very strongly. Even in the early Church there were disagreements, as the Epistles of Paul and Peter amply show. This was and is not due to religion, but to the want of it. But if we ourselves are under the sway of the Christian spirit as it is our privilege in the Gospel to be, it will make us individually fit to live with other folks. One of the most striking characteristics of the early Church members, and the one that made the most profound and favorable impression upon the surrounding heathen was the affectionate and unselfish attachment that so manifestly existed between them. "See how these Christians love each other" became an oft repeated observation in those days. It should be our characteristic now. For the impulse to live for others, the idea of altruism, is deeply imbedded in the Christian spirit. But it was something new in social contacts in those days.

It is much easier to be good in good company. It is much easier to live right in the company of the pure, the just and the holy, than when one is surrounded with the selfish, self-seeking, irascible, unregenerated. On the other hand, the effort on our own part to live at peace with our fellowmen, to smooth out the rough places and harsh edges, is itself an element of self-discipline and self-improvement. And despite the foibles and faults of many Church members, the Church is still far and away the choicest group in existence. We are not perfect, but we are going on to perfection; we

are striving for the higher and better things in life. Furthermore, the Church is a real democracy, in so far as she lives up to the teachings and spirit of her Master. "One is your Master, and all ye are brethren," He said.

So the Church becomes necessarily the supreme institution for soul culture. It is here and only here that we can have spiritual culture in a social atmosphere. For this high purpose the Church provides the means of grace. These are Scriptural, varied and adequate in a normal, intelligent, progressive congregation.

1. The Church building, the house of worship. Wherever a group of Christians get together they must and will have a house of worship which becomes at once the religious and social center of the community. The Church building is primarily the house of worship. But it also becomes the place for all the normal and legitimate activities of a congregation of Christians. Therefore, as far as circumstance and the means of the congregation will admit the building should possess the following qualities:

(a) Its architecture should be dignified and impressive. For the Church building stands for the holiest and highest aspirations of the constituency. An awkward and unsightly, inartistic style of architecture should be avoided, as unworthy of the high purpose for which it stands. The best models should be studied and adopted.

(b) It should be adequate in size and capacity to accommodate not only the immediate congregation, but to provide for future growth. A Church cannot grow when it has no room to grow. Many congregations are like "pot-bound" plants. Give the Church room to

enlarge. Have faith enough in the future to venture upon larger plans. Here we may well apply Oliver Wendell Holmes' lines on the lesson of the "Chambered Nautilus:"

"Build thee more stately mansions O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

(c) In the ideal and complete Church building or house of worship the auditorium, the place of worship, is most important and deserves first consideration. The interior of this room should be such as to size and form, height of ceiling and beauty of design, decorations and appointments, as to contribute its positive though unconscious share to the purpose and spirit of public worship. Furniture should be plain, dignified, and, if possible, massive. Of course, it should be harmonious and well proportioned. The pews must be comfortable. The pulpit furniture must be in harmony with the general plan of the room. Organ and choir space near to each other and in front. If pictured windows are used these will, of course, have Scriptural scenes and suggestions. The lighting must be ample and adequate. The pews should be supplied with Evangelical hymn books. A beautiful auditorium contributes more to the spirit of worship than many people realize. It pays to spend time in careful planning and it pays to spend money in making the House of God attractive, inviting and worthy of its great high purpose.

(d) The building must have the necessary equipment for the varied forms of modern Church activity. There are many organizations within the Church which need a place and opportunity for all their legitimate activities. The Sunday School, if it is properly organized departmentally, needs departmental rooms. These should be provided without stint. For in this connection the ever growing and more urgent demands for religious education only emphasize the necessity for proper school room facilities. Then there are the activities of the Young People's Societies, the Woman's Missionary Society, the Ladies' Aid Society, and other similar organizations which are needed.

There is need of wisdom and large mindedness on the part of official boards in regard to the social activities of the Church. The future of the Church is with her youth. The demands for a diversified program of Church activities are more and more pressing. Equipment and facility must therefore be provided for proper and helpful social diversion.

2. Attendance upon the means of grace is the next important factor in spiritual culture. It is not a matter of indifference whether we go regularly to the house of worship on Sunday or not. It is absolutely essential that as Christians we should be careful to make this a fixed habit of life. "And let us consider one another to provoke unto love and good works; not forsaking our own assembling together, as the custom of some is." Heb. 24:25. It is both a duty and a privilege to be regularly in the House of God for public worship and Christian fellowship. No Christian can afford to be indifferent here. We neglect the public

worship to our personal spiritual detriment and loss. There is no substitute for public worship as a means of grace and of spiritual culture. The singing of spiritual hymns, the public unity in prayer, the hearing of the Word of God, the offering, all these together, when conducted and entered into in the spirit of worship conduce mightily to the purifying and elevating of one's thinking, and strengthen one for holy living. Faith is strengthened, hope confirmed, and love perfected.

The insidious encroachment of other activities upon the public service of worship, under specious excuses is doing infinite harm to many people. Men and women say when spring and summer come, and the automobile attracts them: "We can worship God out of doors by communing with nature." But do they? If they do not prefer the House of God to an automobile ride they are not likely to worship much in God's out of doors. And it is not true that to commune with nature is communing with God. Furthermore there is not much communing with nature while you are skimming over the roads at forty-five miles an hour. You cannot even hear a bird sing! You do not see the murmuring brook nor hear the whispering breeze. It is all but a thin, transparent subterfuge, a cheap and vulgar camouflage for insincerity and indifference to religion and its claims. And if you can do this without conscience protesting—so much worse. It is not an indication of piety to go automobile riding on Sunday instead of going to Church, but a sure sign on the contrary of spiritual indifference, of moral laxness and of growing worldliness.

3. *Public Worship.* The first function of the Church is to provide the proper agencies and opportunities for public worship. The term worship as used so frequently in the Scriptures signifies doing homage, reverential ascription of glory and honor to the one worshipped. God alone is worthy of this worshipful adoration and homage.

There are frequent calls to worship. Note Psa. 29:2; 96:9; 95:6; 45:11; Deut.26:10, and many other passages.

In the Christian Church, public worship is the chief purpose of assembling together in the House of God on the Lord's Day, and other solemn religious festivals. In this worship the congregation is led usually by the Minister, and takes the form of the singing of hymns by the congregation and of anthems by the choir, prayer, the offering, the hearing of the sermon or discourse on Scriptural themes, and silent meditation.

In this exercise the first consideration is the spirit of worship for real worship is not merely the observance of certain forms or rituals. But Jesus said to the woman of Samaria: "God is a Spirit: and they that worship him must worship in spirit and truth." John 4:24. That is, true worship is marked by spirituality and sincerity. Real worship is worship from the heart. The form is less important than the spirit. When the attitude of the heart is right it will find proper forms of expression.

Then, secondly, true worship demands reverence. It is impossible to worship truly except as the mind realizes the holiness and the goodness of God and recognizes his greatness and majesty. Any carelessness

of mental attitude, or flippancy of mood, is sure to unfit one for real worship.

Thirdly, true worship involves community of spirit on the part of the congregation of worshippers. There must be the greatest possible harmony of spirit and united concentration upon the service of worship and upon him who is the object of worship. For this reason the reciting of the Apostles' Creed, the Lord's Prayer, responsive reading of the Scripture have such great value. Christians worship the triune God. We worship the Father through the Son by the Holy Spirit. Verily, it is an awe-inspiring act. Thoughts of the world and secular concerns must for the time be banished from the attention of the mind. For such worship is the highest, noblest and most ennobling, as well as the most unworldly and spiritual act of which we are capable. It is the holiest privilege as well as the most sacred obligation of every child of God. In real worship we rise to the pure heights of unselfish devotion. Wherefore let us heed the solemn summons of the Psalmist: 'O come, let us worship and bow down; let us kneel before Jehovah our Maker: for he is our God, and we are the people of his pasture, and the sheep of his land." Psa. 95:6.

Here a very earnest word as to the spiritual value of preaching. In our non-liturgical Church service the sermon takes and must continue to take a large and prominent place. It is good to have a well proportioned, impressive and appropriate formal opening service in which every part contributes to the preparation of the mood of the congregation for the reception of the message of the minister. But this opening serv-

ice should be carefully balanced and limited so as to give reasonable time for the preaching of the sermon. We are a preaching Church. The pulpit is the preacher's throne of power. The hearing of the sermon on the part of the congregation is of utmost spiritual value. It leads to quiet contemplation upon the sacred themes of Bible teaching. This tends to clarify vision, establish character, stimulate Christian activity, confirm faith, and deepen the currents of spiritual life. All this in addition to the evangelistic element of the sermons through the year.

4. *Prayer.* It is impossible to conceive of a vital Christian life and real spiritual experience without prayer. A prayerless Christian will soon be a dead Christian. We can no more maintain a Christian life without prayer than we can maintain physical life without breathing.

> "Prayer is the Christian's vital breath
> It is his native air."

Now the Church in her round of services makes provision for public prayer, for social prayer. There are special promises given to united prayer. "I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven. For where two or three are gathered together in my Name, there am I in the midst of them." Matt. 18:19, 20. When Peter was in prison and doomed to death, there was a prayer meeting in the house of Mary, the mother of John Mark, and "many were gathered together and were praying." That was the secret of Peter's miraculous

deliverance that night. Acts 12:1-12. Again, "When they had prayer, the place was shaken wherein they were gathered together, and they were all filled with the Holy Spirit, and spake the Word of God with boldness." Acts 4:31. It will be seen that it was united, concerted praying that brought this result. In the passage "where two of you agree," the word "agree" is the translation of a Greek word from which we derive our word *symphony* or *symphonious,* expressing harmonious sounds, musical harmony. Here is the secret of the power of a real prayer-meeting: a number of like-minded persons, agreeing in an unselfish purpose which accords with the redeeming purpose of God, and uniting their supplications in such a way that their prayer sounds like music in the ear and the heart of the Almighty. A harmony of vibrations may shatter a rock.

Every Christian should learn to pray in public. It may not be easy at first, but fear and timidity can be overcome. We may not be able to compose our prayer like someone else; we may not be able to put it into smooth, flowing language. We may halt and hesitate at first. But we are not heard for our much speaking. Matt. 6:7. A brief prayer of a few sentences may be more effectual than the long and eloquent prayer of another. What is eloquent in the ears of men, may be very much out of tune in the ears of God. The question is, "Have we got contact with God?" What we are particularly concerned about in this discussion is that every member of the Church should be able to pray to edification on occasion in public. It does not require much talent. Fervency of spirit, real earnestness, are more essential. Those who pray much alone will be

able to pray in public too. And practise is very helpful. If prayer is a daily habit, a daily exercise with us, it would be very strange if we did not become familiar with a reasonable vocabulary of prayer which will stand us in good stead in prayermeeting. There is much in being in the atmosphere of prayer. But for this we must have time. We need to be calm and thoughtful. We cannot hurry. An unhurried, unruffled spirit, is essential.

"Take time to be holy,
Speak oft with thy Lord."

When it is desired to take a photograph of a star or a group of stars it is necessary to operate the telescope by a time piece, which moves with the apparent motion of the stars, so that the light of the star or stars shines steadily into the focus of the lens and throws the image of the star on the photographic film which is attached to the instrument. The process may take several hours. It is thus that we must learn to adjust ourselves to God and his radiance will stream into the soul. It takes time to pray. With this sort of preparation it will not be difficult to pray in public. It is like "tuning in" on the radio. Sometimes there are disturbing factors, certain "static" interferences that are very annoying. So we must overcome the harrassing, annoying, disturbing clatter of the secular life, the noise and clamor of the world, by shutting ourselves in with God. This is the reason why Jesus said so emphatically and so assuringly: "But thou, when thou prayest, enter into thine inner chamber and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth

in secret shall recompense thee." Matt. 6:6.

Prayer thus practised, and the art and habit thus cultivated, becomes the most effective means of real spiritual culture. You cannot abide as a Christian and not pray.

One thing more must be mentioned here, the family altar. If you are a young householder, have family prayer daily. It is very difficult for many families to do this under modern conditions. The requirements of business and employment, in the cities especially, are such as to make it almost impossible to keep up this wonderful means of grace. But if it cannot be done in the morning, there surely is a time in the evening, when the family can be gotten together, in a well regulated family, for a few minutes of reading from the old Book, and a prayer. It is of inestimable value and should not be neglected. A prayerless family is in a very real sense a godless family. And a Church member, a family of professed Christians who do not have the fires burning on the family altar, are in great spiritual peril.

5. *Bible Study.* The Church must provide facilities and occasion for the devotional study of the Bible, in addition to the pastoral preaching, and the work of the Church School. We are to be Bible Christians. In order to be that we must know the Bible and its requirements.

(a) Personal Bible study in private should become as much daily custom and habit, as daily prayer; and the best time for this is in the early morning hours, when the house is quiet, and the mind is rested and wide awake and thoughts are clear. Here prayer and

Bible study go well together. Have a time for both of these exercises. Mr. Moody used to say: "When I pray I talk to God; when I read my Bible God talks to me." We need both. These are the two chief means of cultivating communion with God and sustaining a right relation with him. It is wonderful how such an hour early in the day will strengthen the moral fiber and tone up the spirit. One may sometimes have a vision of God before sunrise which will transfigure life. Dr. J. Hudson Taylor, the founder of the China Inland Mission, used to say in speaking of his early morning spiritual feast, "O, we have such a beautiful God!"

(b) Bible study in classes with a teacher, where there is opportunity for questions and answers. Such classes may be called discussion groups, where individual problems can be considered, light thrown upon mooted questions, and difficulties solved. The Bible deals in a practical way with the most modern issues, and is in all cases a safe guide, and a final authority, when correctly interpreted. No one need go astray with this guide book in hand.

(6) Teaching and Training in Christian Stewardship. One of the fundamental misconceptions prevalent among the people is that concerning personal ownership. We think we are our own. We call possessions, time, talent, etc. our own, to do with as we please. But are they? The Scriptures teach the opposite. God is the owner and proprietor. Our time is His. "My times are in Thy hand" says the Psalmist. Psa. 31:15. Our gifts and talents are His. Our possessions, our money, is His. We have nothing except what He gives. Even we ourselves are His. "Ye are not your own; for ye

were bought with a price; glorify God therefore in your body." I Cor. 6:20. See also Rom. 14:7, 8. The parable of the talents, Matt. 25:14-30 teaches the same truth. We are stewards, not owners; managers, not proprietors. This great truth needs to be inculcated, acknowledged and acted upon as a principle and practise, by young and old. This also is an important part of our spiritual culture, and should not be neglected. Furthermore, it is easy for young people to begin the practise of stewardship and cultivate the consciousness of stewardship and responsibility to another, before habits of selfish aggrandizement and the attitude or rather the urge of acquisitiveness is formed and fixed. It is the duty and function of the Church to educate and train the people in the principle and practice of stewardship.

7. *Training in Christian Service.* There are many things to do in a congregation. There are finances to manage. There are denominational contacts to guard and denominational obligations to meet. For this the Church supplies denominational literature, weekly and monthly periodicals. Every member should read these, and be intelligently informed on the activities, institutions and program of the denomination. And in the end there is nothing like practice to make any one efficient in work for the Kingdom. And it is very essential that we should not only pay our share of the money needed, but that we should practise in soul winning, practise as we have opportunity, in all the various activities of the Church. Do the best you can. Practice makes perfect. There is no excellence without great labor.

## Chapter X.

## THE FUTURE

What do Evangelicals believe in regard to the great future? The Christian faith has a wide horizon, a broad outlook. "Time is but a segment broken from the circle of eternity and dropped beneath the skies." Human life, human experience, human destiny is like a mighty river flowing through the generations, the centuries, the milleniums and the ages, and pouring its flood into the ocean of eternity. And the river flows through the tunnel we call death. It does not end there. It ends in an endless future. Life is a discus thrower the curve of whose course skirts the invisible limits of eternity. And over it all the Gospel of the grace of God, the Gospel of the risen, everliving Son of God throws the golden glow of hopes and prospects, bright as the promises of God. What then does the future hold?

1. We firmly believe in the ultimate triumph of the Gospel. Our suffering Lord shall yet "see the travail of his soul, and shall be satisfied." Isa. 53:11. Slowly and surely the cross is winning its way against tremendous odds. "Unto you that fear my name shall the sun of righteousness arise with healing in its wings." Mal. 4:2. The sun is rising, not setting. This has been the faith and hope of the Christian Church through the ages. This faith is also expressed in her great missionary hymns, such as:

> "Jesus shall reign where'er the sun
> Does his successive journeys run;
> His kingdom spread from shore to shore
> Till moons shall wax and wane no more."

The Scriptures are full of this glorious consummation. Nowhere are there any darkening shadows, and grim forebodings. The optimism of the Bible is everywhere manifest, but nowhere more than in its portrayal of the future of the Kingdom of God. The Seed of the woman shall bruise the serpent's head. That is the keynote of all these great promises. The right shall triumph. The truth will prevail. The struggle is long and hard. Discouragements shall not be wanting. But James Russell Lowell well says:

> "Careless seems the great Avenger: History's pages but record
> One death grapple in the darkness 'twixt false systems and the Word—
> Truth forever on the scaffold, Wrong forever on the Throne—
> But that scaffold sways the future, and behind the dim unknown
> Standeth God within the shadow, keeping watch above his own."

We recommend the following passages as bearing out this view of the future of the Church and of the Kingdom of God: Gen. 3:15; Isa. 9:6, 7; Isa. 55:10, 11, 12, 13; Dan. 7:13, 14, 18, 22, 27; Per. 31:34; Hab. 2:4; Phil. 2:9-11; Rev. 1:5, 6; 7:9; 19:16. Many others could be cited, but these are sufficient. Let the student if he is interested look up others.

2. *The Christian View of Death.* According to the Scriptures which are our authority and guide, there are three kinds of death to which mankind are exposed, namely, physical, spiritual and eternal death.

(a) Physical death is the cessation of the organic functioning of the body; the separation of the soul or

the life from the body. It is not in the case of man the cessation of existence, the end of a personality. Physical death is the climax of all that humanity ordinarily dreads and fears. It is the supreme evil of all that train of ills, of suffering and pain and weakness and inconvenience and discomforts to which our earthly life is subject as a result of the sin of the race. "By man came death." "In Adam all die." I Cor.15:21,22. It is the universal, unescapable experience. We must all look forward to it. But to the believer in Christ the Risen Lord, death is transition from one state of existence to another and a better. It is not transmigration, or passing out of one form of being into another, but the passing into another and higher state of life. The Christian faces death with the triumph shout of the Apostle Paul in that same chapter quoted above: "O death where is thy victory? O death where is thy sting?" I Cor.15:55.

"It is not death to die—
To leave this weary road,
And, 'mid the brotherhood on high,
To be at home with God.

"It is not death to close
The eye long dimmed with tears,
And wake in glorious repose
To spend eternal years."

The saints of all ages have gone through death with this beautiful hope. Quoting Lord Tennyson's sentiment:

"Sunset and evening star
And one clear call for me!
And may there be no moaning of the bar
When I put out to sea.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;

"For though from out our borne of time or place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar."

But inevitably for the impenitent, who are "without God and without hope in the world," Eph. 2:12, "a certain fearful expectation of judgement and a fierceness of fire which shall devour the adversaries." Heb.10:27. Again we are told, "It is a fearful thing to fall into the hands of the living God." Heb.10:31. Read and ponder also Rev. 21:8.

Physical death is the end of probation, and the beginning of the eternal state.

(b) *Spiritual Death,* is that moral incapacity which is the reaction of sinning upon the sinner. "When ye were dead through your treaspasses and sins" Eph. 2:1, 5; Col. 2:13. So too in Luke 15:24 and 25 the Prodigal Son is described as being "dead." This is the most radical figure used in Scripture to designate the condition of helplessness and moral inability of men in their unsaved state living a life of sin and unable of their own power to extricate themselves. Hence also the law that they must be born anew. John 3:5. Paul in Col. 3:1 calls personal salvation a being raised to-

gether with Christ as also in Eph. 2:1. Christ died for our sins, for the sin that kills us, and rose again to give life to all who believe in Him. Human nature is desperately in need therefore of redemption.

(c) *Eternal Death.* This is the ultimate state of those who die in their sins. This is the final penalty of sin, of sin unrepented of, of sin that has not been forsaken and given up. "The end of those things (sins) is death." Rom. 6:21.

"This is the second death: even the lake of fire," Rev. 20:14. "And if any was not found written in the Book of Life, he was cast into the lake of fire." Rev. 20:15. It is the state of the finally impenitent and incorrigible. Those who persist in sin, despite invitation and warning and opportunity, are doomed by their own course to the death eternal. Eternal death, in other words, is the penalty for eternal sin. Jesus uses a most remarkable and significant word recorded in St. Mark 3:29: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but *is guilty of eternal* sin." Eternal death for eternal sin! Nor is this to be thought of as eternal extinction. Far from it. We shall see in a moment that the human spirit can not cease to be. It is rather perpetual, conscious existence in the anguish of separation from God the source and author of all happiness and peace. Death means separation. Eternal death means eternal separation from God.

3. *The Immortality of the Soul.* The hope of immortality is universal and inextinguishable in the human spirit. Men instinctively feel they must not, can not cease to be. They do not want to be extinguished.

The deep urge of the soul rebels against annihilation. We want to live.

> "'Tis life of which our nerves are scant—
> O life, not death, for which we pant;
> More life and fuller that I want."

Not only traces, but clear proofs of this are found among primitive races. The pyramids of the ancient Egyptians are monuments to the belief in immortality. It is true that in philosophy the question has been raised, "does death end all?" But while it may be asserted that it is impossible to prove categorically the certainty of immortality, yet the evidences are so strong that they cannot be ignored, much less denied. Even the old Greek philosophers came very near discerning the truth and certainty of immortality. Socrates said: "If the soul be immortal, then does she stand in need of care, not only during the period that we call life, but for all time; and we may well consider there is terrible danger in neglecting her." Cicero, the Roman Orator, cried out in ecstatic enthusiasm: "O glorious day! When shall I depart to that Divine company and assemblage of spirits and quit this troubled and polluted scene."

Well may we exclaim with Addison:

> "Whence this pleasing hope, this fond desire,
> This longing after immortality? Or whence this secret
> dread and inward horror
> Of falling into naught? Why shrinks the soul
> Back on herself, and startles at destruction?
> 'Tis the divinity that stirs within us:
> 'Tis Heaven itself that points out an hereafter,
> And intimates an eternity to man.

The soul, secure in her existence, smiles
At the drawn dagger, and defies its point.
The stars shall fade away, the sun itself
Grow dim with age, and nature sink in years;
But thou shallt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter and the crash of worlds."

The dread of death, which is so universal and insistent is a demand for immortality. There is no other compensation for the loss of life. The death of our loved ones would be an unendurable loss if death were the end. Our own love for them is not extinguished nor diminished when they leave us. We are comforted by the thought that our dead have been relieved of all the sufferings and trials of this life. They are free from care and sorrow.

And what about the great souls of the ages of history? Are they dead, forever dead? Can it be that Abraham and Moses, and David and Isaiah and Paul and Luther and Wesley and Albright are dead? Can it be that Newton and Kepler and Agassiz and Von Humboldt are dead? That Homer and Dante and Shakespeare, and Milton and Tennyson and Whittier are dead? That Isaac Watts, Charles Wesley, Peronet, Toplady, Mrs. Heman, George Mathewson, and Frances Ridley Havergal are dead? To ask these questions is to answer them. There can be but one answer!

The doctrine of immortality is clearly and positively taught and confirmed by the Holy Scriptures, especially by the New Testament. The whole fabric of Divine revelation, the inspired story of the ages, the poetry of

the Psalms, the fiery splendor of prophetic genius and utterance, fills the Old Testament with the glow of immortal hope and plan. The coming of Christ, his deep sacrifice for the sin of the world, his resurrection from the dead, his plan of salvation, the whole Gospel scheme, is based upon the fundamental thought of man's immortality. The disaster of sin is made infinite by this single fact of the soul's immortality. The Cross as the symbol of Christ's great deed of sacrifice would be an insane mockery, an unjustifiable tragedy, if the soul of man were not immortal. The whole fabric of Christian faith and hope is built around this truth. Without it the whole scheme of redemption would be a tragic waste of blood and love and passion and suffering and energy.

We cannot do more here than indicate some of the Scripture passages which proclaim with firm and unwavering consistency this glorious truth that man lives forever. II Sam. 12:23; Job 19:23-27; Eccl. 12:7; Hosea 13:14; Dan. 12:2. These and other passages from the Old Testament may not be found conclusive under a critical examination of the original text. But it is like the foregleam of the dawn. It has been said it is literally true that Jesus Christ brought life and immortality to light. II Tim. 1:10.

It is in the New Testament that we find the full revelation and assurance of this truth. In many passages Jesus promises eternal life to those who believe and eternal death to those who reject. John 3:16, 17 and specially 36; John 6:51; 10:28; 11:25; 20:31;

The Apostles connected the doctrine of immortality with the resurrection of Jesus. So Peter, in his

Pentecostal sermon (Acts 2:24-32) testifies to Christ's power to save on the ground that he had risen from the dead. Paul in that incomparable resurrection chapter, 1 Cor. 15, especially verses 12-22, shows the immeasurable significance of the resurrection of Jesus, in its bearing upon the life eternal. The whole New Testament, especially the Book of Revelation, is permeated with the truth that those who are lost as well as those who are saved live on forever.

Summing it all up we may say: "According to science, man *may* live again; according to philosophy he *hopes* to live again; but according to the Bible, Jesus Christ assures us that we *shall* live again."

4. *The Resurrection of the Body.* The immortality of the soul argues the resurrection of the body. The separation of the soul and the body which occurs in death, as we have seen above, can not be permanent. The two are destined for perpetual companionship. Without the soul the body is nothing. Without the body the soul is not completely equipped for its expression and varied activities. And the resurrection of Jesus is the guarantee and the dynamic of the resurrection of mankind. Jesus is the Second Man, the Lord from Heaven. I Cor. 15:47. "He is the first fruits of them that slept." V. 23. "As in Adam all die, so in Christ shall all be made alive." I Cor. 15:22. "For since by man came death, by Man came also the resurrection of the dead." I Cor. 15:21. But why continue to quote from this chapter? It is the most complete and triumphant treatise on the subject of the resurrection found anywhere. And the best of it is it is authoritative. We only need further to indicate a

few other passages, the first of these also in this same chapter: 1 Cor. 15:51, 52; Phil. 3:21; John 5:28, 29; Rev. 20:12.

This was at once the glory and the challenge of the preaching of Paul and the Apostles. They preached Jesus and the resurrection. Acts 17:18; Acts 4:2 and 33; John 11:25. When Paul spoke on Areopagus in Athens he got as far as the resurrection when those philosophical experts stopped him. That was too much for them. He got no further, that day. They would not hear of it. But it is our glorious hope. It is this hope that makes death tolerable. It is this that makes the loss of our loved ones bearable. We could not endure to look upon the faces of our dead and feel it is the last time we shall ever see them. We believe in the resurrection of the body and life everlasting after death.

Natural science may be skeptical upon this subject: it may scorn the idea; it may even deny its possibility. But natural science does not know everything. The doctrine of the resurrection was flouted and denied already in the Apostles' time. It was rejected because men could not understand how it could be. Paul takes this up in a most masterly way and answers it with overwhelming cogency and power in I Cor. 15:35-44. Supernatural? Of course it is supernatural, stupendously miraculous. But the whole realm of the Christian religion and its implication is supernatural. Yet in another sense God is working this miracle of resurrection of life from the dead a million times in your little garden every spring, in the coming back of leaf and bud and the bursting bulb that had lain dormant

and dead all through the winter months with no sign of life.

5. *The Second Coming of Christ.* Article XIX of our Articles of Faith states the truth thus: "We believe that Jesus Christ will come again in the last day to judge the quick and the dead."

Jesus Christ is coming again. He comes again at the end of the world, unto judgment. Matt. 25:31-46; Rom. 14:10; II Cor. 5:10; Rom. 2:6. Jesus also comes to those who wait for him unto salvation. Heb. 9:28. There are other events still in the future, clearly predicted in the Scriptures—the resurrection of the dead, already discussed, the millenmial period described in Rev. 20:1-8, the final judgment and the ultimate destiny of every human soul. What the order of these events will be or when they will take place no one knows. God has his own program. Speculation is useless. It is especially useless to undertake to fix the time of any of these events. No one knows but God. Read carefully Matt. 24:36, and Acts 1:6, 7.

6. *The Judgment of the Last Day.* There will be a final general judgment. The Governor of the moral Universe will be the Judge. Psa. 7:8; 9:8; 50:6; Isa. 2:4; Joel 3:12; Rom. 2:16; Heb. 13:4; II Tim. 1:5.

But God has committed all judgment to his Son. II Tim. 4:1; John 5:22-27; II Cor. 5:10; Acts 17:30, 31. Jesus Christ will be the Judge.

All men will come to judgment. Heb. 9:27; II Cor. 5:10; Rev. 20:12; Matt. 25:32; Rom. 2:6; Eccl. 11:9; Eccl. 12:14; Matt. 12:26; Acts 17:31 I Cor. 4:5; and many other passages might be cited.

These are sufficient to bring before us the great truth of a final general Judgment. This Judgment will be universal in that it will include all men of all ages.

Such a final general judgment is necessary. It is a necessary sequence of the moral government of the Creator of all things. God is Governor, Ruler, King and Judge. Man is a free moral being. He is responsible to God for his conduct and character. Furthermore, being a member of human society, he is responsible for certain relationships. Human beings are bound together in a great complex of mutual social obligations. The activities of organized life are manifold and involve a multiplicity of relationships and obligations. In the course of human life many wrongs occur. Wrong is done and wrong is suffered. The world is full of injustice. It is true we have our human courts and laws and we aim in modern government to adjust differences, arbitrate unequal transactions, correct wrongs and punish offenders. But nothing is more manifest than that our laws and the application and enforcement of them are utterly inadequate. The innocent often are unjustly punished, and more frequently still, the guilty escape punishment. Much crime is never discovered and punished.

Nothing is settled until it is settled right. Wrongs must be righted. God alone can do this. God alone knows all things. The secrets of all hearts and lives are as an open book before him. False oaths will not deceive him. He knows who is innocent and who is guilty. Knows it infallibly and inevitably. Every secret thing will be brought to light. Every false impression and bias will be revealed. No subterfuge will

be possible there. No excuses will avail. No false oath will blind the eye of infinite justice. And, Divine Justice is not blind, nor blind-folded. She does not hold the scales while her eyes are bound. Even justice will be impartially meted out with open eyes.

There is comfort in all this for those who have suffered wrong here, for those who are misunderstood and misjudged. It will all be adjusted on that great day when the secrets of all hearts will be revealed. And the decisions of that court will stand forever. The rewards and penalties will go on eternally. There will be no appeals, no reversals, no paroles.

In the last analysis no human life could stand on its merits before that awful throne. There is only one way of escape and that must be taken prior to the Judgment and before we die. "There is no condemnation to them that are in Christ Jesus." Rom. 8:1. John 5:24. Those that are denominated righteous are so because they have believed in Jesus, Atoner and Savior. The great and vital question will be, What is your attitude toward Jesus Christ. He is the touchstone of character, the arbiter of destiny. Faith in Jesus will be counted to us for righteousness. We are safe even in that dread day when we are at peace with God through Jesus Christ, so that "we may have boldness in the Day of Judgment." I John 4:17.

The question is sometimes asked, in this connection: What of those who have not heard the Gospel, who have had no chance to accept Jesus Christ? As Paul puts it in Romans 10:11-14: "The Scripture saith, Whosoever believeth on him shall not be put to shame. Whosoever shall call upon the name of the

Lord shall be saved. How shall they call on him in whom they have not believed? How shall they believe in him whom they have not heard and how shall they hear without a preacher?" The question in this form answers itself. Men cannot do the impossible. We cannot believe that judgment in these cases will be without mercy. It is in the end a question of sincerity in following the light they have. There are honest souls among non-Christians as well as among us. Many of them sincerely do the best they know. It is not their fault that they do not know better. That perhaps is *our* fault. Some one has well said, It is not so much a question whether the heathen will be saved without the Gospel as whether we can be saved if we do not give them the Gospel.

They are not all without excuse. Paul also says in Romans 1:20: that they have some light—enough so that they may be without excuse. God only asks that of us which we can do. If we walk in the light—however dim that light may be—we may find him. And Jesus said: "He that knew his Lord's will and did not according to his will shall be beaten with many stripes; but he that knew not and did things worthy of stripes shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required." We can safely leave them in the hands of a holy God who is too wise to err, too good to be unkind or unjust.

On that day there will be a final separation. Everyone will go to his own place where he belongs. "And these shall go away to eternal punishment: but the righteous unto eternal life." Matt. 25:46. See also

Dan. 12:2; John 5:29; Acts 24:15. In Matthew 25:31-33, we are told how the "sheep" are divided from the "goats." That shows that the separation is based upon fundamental and vital differences. In James Russell Lowell's words:

> . . . . . "God's new Messiah
> Parts the goats upon the left hand, and the sheep upon the right,
> And the choice goes on forever, 'Twist that darkness and that light."

*7. The Final State.* Two places and two states are placed before us as the final and eternal destiny of the human race. We will ultimately find ourselves either in the one or the other.

Heaven and Hell are both very definitely described in the Scriptures as places. Heaven is described to us as a city. It is a place of beauty, of brightness, of light; there are walls and gates and streets, a river, and trees bearing fruit, etc. So Hell, or the abode of the lost, is evidently a place which is described under the figure of a dungeon, a place of darkness and chains and torment. Where in the realm of the universe these places are located we do not know. It is suggestive, however, that in Scripture language and in current habit Heaven is thought of as "up" and Hell as "down." These conceptions are of course to be thought of rather in the moral sense. Now whatever the physical or geographical distance may have been, we understand that the "distance" is rather moral and spiritual. The two places are at opposite ends of the moral trend starting from a common center. Heaven and Hell are the words that describe and designate to

us the *final condition or state* of the saved and the lost. We need not and do not think of them so much in a physical sense as in the spiritual. Scripture language especially on this subject is manifestly figurative. The final state is made as vivid as possible by striking symbols and types. We can think of nothing more blissful and desirable than a golden city, with unending brightness, where there is no sickness nor pain nor sorrow nor crying nor sighing nor dying; where one has close fellowship with angels and the spirits of just men made perfect; where one has the delight of the expressed and manifest favor and love of the triune God; where all is peace and joy; where "hope in full fruition dies and all the soul is love." Everything we are told of Heaven is the symbol of perfection, of bliss, and ultimate realization. "The city lieth four square, and the length thereof is as great as the breadth —: the length and the breadth and the height thereof are equal." Rev. 21:16. What is this but that the city is in dimensions like a cube, which, like a sphere, is a *symbol of perfection?* A perfect state of undimmed, unclouded, unlimited felicity, is the thing suggested here. It is a sphere perfectly adapted to the unfolding life of the soul free from sin and delivered from all the blighting limitations of our earthly life.

Just so sure as there is a place and state of final felicity and peace for those who have made peace with God through Jesus Christ, so there is, there must be a place of disquietude and unrest for those who are persistent in being at war with a holy God and who persist in rejecting Jesus as Saviour. The existence of a

place and state called Hell is plainly taught in the Word of God. It must be so.

The inexorable law of moral affinities prevails in determining the future of the soul. Every one goes by sheer moral gravity to the place prepared for him and for which he has prepared himself. We go where we belong. We inevitably join our moral and spiritual affinities. This is the law of nature and of grace, which is also the law of God. We go and deserve to go whither we are bound. We go where we have chosen to go. It has been said "Heaven is a prepared place for a prepared people." So too Hell and the incorrigibly ungodly belong together. It must be so. It cannot be otherwise.

**Conclusion**

We have tried in these pages to indicate what Evangelicals believe concerning God, concerning Man, concerning Sin and concerning Salvation. It is the age-old Gospel of good news. It is what Evangelicals have steadfastly continued to believe since the days of the fathers. Multitudes have accepted this faith and have lived in accordance with it. In life it has not misled them, and in death it has not disappointed them. Their testimony has been clear and joyous. No one in the dying hour ever regretted having followed this teaching. "The firm foundation of God standeth, having this seal, the Lord knoweth them that are his; and, let every one that nameth the name of the Lord, depart from iniquity." II Tim. 2:19. "For other foundation can no man lay than that which is laid, which is Christ Jesus." I Cor. 3:11. "This is

the way, walk ye in it, when ye turn to the right hand and when ye turn to the left." Isa. 30:21. "It shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein." Isa. 35:8. "Therefore enter ye in by the narrow gate." Matt. 7:13.

You, for whom this book is written, are, many of you, at the parting of the ways. There stands the Cross. It points the way we should go. "For the way of the Cross leads home."

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